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CHRISTIAN SOCIALISM,

EXPLAINED AND ENFORCED,

AND COMPARED WITH

INFIDEL FELLOWSHIP,

ESPECIALLY,

AS PROPOUNDED BY ROBERT OWEN, ESQ., AND HIS DISCIPLES.

BY T. H. HUDSON,

LATE MISSIONARY IN THE WEST INDIES.

"Facts abundantly prove that the gospel is the grand catholicon for healing the social, the civil, and the moral maladies of man."—*Williams's Narrative of Missionary Enterprises in the South Sea Islands,*" *page* 299.

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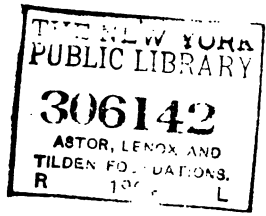

NICHOLSON AND WILSON, PRINTERS, HALIFAX.

TO THE

CHURCH AND CONGREGATION,

Assembling at the Baptist Chapel,

QUEENSHEAD;

And to those numerous Subscribers who have favoured his undertaking,

These Lectures

Are, with fervent prayer for the Divine blessing,

Most affectionately dedicated by

THE AUTHOR.

WILL GEN 704

PREFACE.

THE substance of this Volume was delivered to the Author's own congregation in a Course of Lectures, and excited considerable attention and approbation. In preaching them, he was actuated by an imperative sense of duty, and in yielding to the request of his friends to publish them, he is encouraged with the hope, that some evil may be prevented, and good done to the souls of men. Some alterations have been made in the order and arrangement of the Lectures, and some additions have been judged expedient, in the matter of them, which it is hoped will be deemed improvements. His object has not only been to expose the fallacious reasonings, the false doctrines, and pernicious principles of this new form of infidelity; but to enforce and establish the great truth, namely, that the Christian Religion is the only scheme by which society can be raised to an intelligent, holy, and happy condition, while the prevalence of atheistic infidelity would originate a state of barbarous crime, and irremediable misery. Read over this small Volume carefully, especially the four last Lectures, and he humbly ventures to hope, though his performance is very imperfect, that you will close the book with the deep conviction, that infidelity is the greatest curse, and real religion is the greatest blessing for mankind.

PREFACE.

Some christian friends, for whom the writer entertains the highest respect, judge it expedient to treat with silent contempt the system exposed in these Lectures; and are afraid, that to notice it, either from the pulpit or the press, is giving a gross scheme of falsehood too much importance. Such views may be very proper, where the prowling wolf has not made a rude attack upon the lambs of the flock; but when infidel Lecturers preach their pernicious doctrines within a few yards of the house of God, and circulate through a whole neighbourhood their deadly poison, the case assumes a very different aspect. Infidel Socialism has done and is doing much moral mischief. Though it be a scheme of folly and absurdity; yet, being gilded over with golden promises of friendship for the poor, it is likely to deceive the working man, corrupt the young, blind the weak professor of religion, and ruin the souls of many hopeful hearers of the gospel. In this vicinity, and in many others, vice assumes a great degree of boldness; and a daring spirit of infidelity, not only rejects the truths of the gospel, but questions or denies the being of God. In such places, many persons are prepared to welcome the polluted embrace of social infidelity, and exert their energies to ruin others. Under such circumstances, are not the watchmen of Zion bound to defend her bulwarks—to expose the approach of a ferocious enemy—and warn the people against the devices of Satan, especially, when presented by infidel Socialism in the habiliments of Gabriel? He rejoices to believe that good has already been done, in several respects, by the preaching of these Lectures; and may the blessing of Heaven make the reading of them the means of weakening the unbelief of the infidel, preserving the tempted, confirming the wavering, and of

leading all to esteem even "the reproach of Christ greater riches than the treasures in Egypt," having "respect unto the recompence of the reward!"

He expresses his grateful acknowledgements to the numerous subscribers, who have kindly favoured his attempt to do good, especially, to those manufacturers and friends, who have ordered a number of copies for circulation among the labouring classes. He candidly expresses his wish, that the example may be followed in those neighbourhoods, where the infidelity of Socialism prevails. Infidelity is corrupting the people, especially the young, in manufacturing districts. The fact cannot be concealed; and it should stimulate the pious of all denominations to greater exertions. He could not have a list of their names printed, because it would take up so much room in a small work; and as his design was to make a cheap Volume, containing as much matter as possible, it is hoped that this brief but respectful notice will be more acceptable to them. The Volume exceeds by many pages the number announced, (250) and the price is necessarily increased. The subscribers, however, being principally working people, will have them at the price promised; —(2s. 6d.) To pay the expenses of the publication, which is all he desires, the writer cheerfully commits himself to the righteous determinations of the Christian public. Should any profits arise from it, which can scarcely be anticipated, they will be devoted to purposes which have a tendency to alleviate the afflictions of the poor and needy, and to check the torrents of infidelity and crime among mankind.

Queenshead, near Halifax,
May 20th, 1839.

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LECTURE I.

GALATIANS VI. 7.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

"We should accustom ourselves to think and reason in precise and steadfast terms; for the juggle of sophistry consists, for the greater part, in using a word in one sense in the premise, and in another sense in the conclusion."—COLERIDGE.

IN commencing this Course of Lectures, I have read to you an appropriate text of scripture—a portion of that blessed word of truth, which emphatically guards you against being deceived. *"Be not deceived."* Do not deceive yourselves. Do not permit other persons to deceive you. Deliberately read the text and motto which are given, and exercise your own judgment. "Believe not every spirit," that broods over the wild phenomena of mind, now generating new systems, "but try the spirits, whether they are of God; because many false prophets are gone out into the world." Be not guided by "the blind leaders of the blind," who frequently love and believe a lie, lest in righteous judgment "both should fall into the ditch." Inquire diligently after the truth as it is in Jesus, which is always pure and consistent; and renounce error of every form which is perpetually changing and corrupt. "Buy the truth," whatever it may cost you, "and sell it not," however specious may be the pretext by which your ruin is attempted.

"*God is not mocked.*" We cannot evade his omniscience, nor defy his power, nor can we escape his holy indignation, except by "repentance towards God, and faith in Christ Jesus." He will not be satisfied with empty words, fanciful pretensions, and flaming professions.

> "Easy indeed it were to reach,
> A mansion in the realms above;
> If flowing words and fluent speech,
> Might serve instead of faith and love."

Would you expect the approbation of God? you must adopt true principles, have a firm belief in the gospel "once delivered unto the saints," possess a holy character, and cultivate that benevolence which the word of God requires. Renounce the doctrines of evangelical religion, and the foundation of your moral and final ruin is firmly laid.

"*For whatsoever a man soweth, that shall he also reap.*" These words contain a principle so obvious, that explanation is almost unnecessary. Sowing here, evidently refers to the concerns and actions of a man's natural life. As he has conducted himself in the present world, so shall he reap —be rewarded, or punished in the world to come. "He that soweth to the flesh"—he who sows the seeds of error—plants the thorns of irreligion—indulges his sensual appetites—diffuses the principles which produce immorality—and propagates the systems which contaminate and ruin society, "shall reap corruption," that is, a perishing satisfaction only at present, and eternal perdition afterwards. No man can originate bad principles, and spread by his example wicked practices, and yet hope to escape punishment, and go to heaven. "If ye live after the flesh, ye shall die." "But he that soweth to the spirit"—he who embraces the gospel—sows the seeds of piety—possesses the mind of Jesus Christ—and bears the fruits of the Holy Spirit—"shall reap of the Spirit life everlasting"—life, with all its varied

enjoyments—life, amidst the convulsive agonies of approaching dissolution—life, amidst "the wreck of nature, and the crush of worlds"—and life everlasting, amidst the living fountains, and happy intelligences of the blessed in the heavenly world.

The apostle Paul, in his epistle to Titus, has informed us, that false teachers existed in the early ages of the church, and the description which he has given of their character, is applicable to false instructers of the people in modern times. "For there are many unruly, and vain talkers, and deceivers." In his first epistle to Timothy, he speaks also of some, who having swerved from the faith and purity of the gospel, "had turned aside unto vain jangling, desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." The character described had undergone no moral change; and teachers now exist to whom it may be applied, without any breach of Christian charity. Persons who will not embrace the self-denying doctrines of the gospel, yield obedience to its holy precepts, nor submit to its wholesome discipline, "are unruly," and frequently turn aside unto "vain jangling," and become empty boasters. Having departed from the simplicity and spirituality of the gospel, or embraced it in profession only, or received only a superficial education, or being puffed up with the pride of human knowledge, may we not justly fear that they invent new fangled theories of human happiness, to quiet their own consciences, to conceal their own apostacy, or to employ the restless powers of a vain imagination. Some of the advocates and disciples of "infidel fellowship," are apostates from Christianity. This accounts for their bitter hostility to revealed truth, and makes them more zealous than any other class of infidels, to gain converts to a scheme of carnal security. "Becoming vain in their imaginations, and their foolish hearts being

darkened," they fancifully explain what they call the laws of nature; denounce all existing institutions; pour forth the most violent anathemas against all the advocates and friends of the Christian religion; boast of the entire possession of superior knowledge; of everlasting truth, "without mystery or mixture of error;" of special rights, and superlative privileges; and propound new discoveries in physical and moral science, which shall, without doubt, remove every evil, and procure, with absolute certainty, the personal and equal possession of every good, and every good in the highest degree of perfection.*

> "Ye that know all things! know ye not, men's hearts
> Are therefore known, because they are conceal'd?
> For why conceal'd? The cause they need not tell."

Vain pretensions, accompanied with such principles, and so incompatible with our present state of existence, can never procure substantial good. Unhappy men! who, being deceived themselves, employ their seductive arts of reasoning to insnare others, and to deceive the souls of the simple hearted by their alluring promises of future gain. "For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple." "Evil men and seducers shall wax worse and worse." Happy would it be for the human family, if all our young men had firmness of Christian principle, to resist the insidious means employed to accomplish their moral ruin! Young men! I urge the text upon you, "Be not deceived."

It is a lamentable feature of the present day, that "unblushing assertors of falsehood, seem to have a race of easy believers provided on purpose for their use; men who will not indeed believe the well-established truths of reli-

* The Book of the New Moral World, and Mr. Owen's six Lectures delivered in Manchester, fully confirm the truth of these remarks.

gion, but are ready to believe any thing else," however romantic, irrational, and absurd. Joanna Southcote disposed of many of her sacred and symbolic signs, hermetically sealed, in this neighbourhood, and some of her disciples are still living; and the prophet Wroe, born in a neighbouring township, revealed his predictions to a credulous population, and drew after him many *bearded* votaries. Within a few yards of this place of worship, in a room hired for the purpose, Lecturers on "infidel Socialism" have declared their hostility to the gospel, and offered for your acceptance their visionary plan of regeneration. Had you been as credulous as these deceivers are confident; as weak in intellect as they are vain in knowledge; as destitute of religious and moral principle as they are wicked in denouncing the doctrines of revealed *and well-authenticated* truth, your minds might have been blinded, your characters corrupted, the foundation of your happiness for time and eternity rooted up, your precious souls ingulfed in the vortex of Owenian infidelity, and, instead of enjoying the light and consolation of heavenly truth, you might have been foolishly pursuing the *ignis fatuus of Atheistic Socialism.*

Some of you, perhaps, have been insnared and injured, yet not entirely ruined; others may have been unsettled in their views, and made somewhat sceptical. Many of the young have had such violence done to the sentiments in which they were educated; and the moral dispositions which they were accustomed to cherish, that they have become indifferent both to truth and falsehood, and have sunk into a senseless disregard to the important claims of real religion. Language cannot express how much I feel for those who are in any of these states; but had you rashly determined to renounce the well-established truths of the gospel, and to embrace a new infidel scheme, so rotten at its foundation, so visionary in its pretensions, and fraught with so much

mischief to individuals and society, you would have displayed great imbecility of mind, as well as a diseased tone of moral feeling, of which I could scarcely have imagined you capable. The moments of agitation have in some measure passed away; time has been allowed you for calm reflection; and, I do trust, you are now prepared to enter with me into a dispassionate examination of that "New Moral Science," which vauntingly pretends to be the only panacea for the accumulated woes of a groaning world. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

It is now my intention to try the system of "infidel Socialism" by the principles contained in this text of scripture. It is a scheme, in my estimation, essentially carnal, containing no sound elements of correct reasoning, and based on such false and pernicious doctrines, that nothing can be reaped from its establishment and operation, but political, social, and moral corruption. Had Mr. Owen confined his attention to the improvement of the British Constitution—to the extension and consolidation of the civil and religious liberties of the labouring classes—to the raising of our fellow-men to an intelligent and moral community—to the correction and purification of our social institutions; and had he attempted these philanthropic objects by adopting a feasible plan, he would have been welcomed as a patriot, and assisted by the wise and moral in his labour of love. But instead of doing this, he has formed a system which is direct enmity against God, a scheme of *disguised atheism* under a new name, which threatens to destroy the religious views of the community, and uproot the sacred principles of morality. He fearlessly enters the sanctuaries of the church, pronounces solemn condemnation upon all her holy institutions, almost deifies himself, and demands the adoration, or mental homage of mankind.

On these grounds, I deem it my duty to give the scheme my decided opposition. As a minister of the gospel, set for *the defence of the truth*, I feel constrained to use every proper means, to detect the fallacy of reasoning, contained in "the five fundamental facts," to expose the errors which every where abound in "the New Science of Morals," and to point out the corrupting tendencies of the doctrines which are advocated in "the Social Bible." Having done what I could to save the people committed to my care, I shall have a good conscience, be free from the guilt of neglecting souls, and "your blood will be required at your own hands." I am friendly to the persons, and intend to serve the interests of those who oppose religion. They must, however, consider me an unflinching opponent to what I deem their erroneous tenets and pernicious ways. I have undertaken the painful duty of exposing falsehood with a firm resolution; but I shall consider myself much more their friend by rigidly and earnestly laying naked those opinions, which, in my view, are so ruinous to the best interests of the human race. To reason they appeal; and your attention will be called to rational arguments. They demand regard to the voice of nature; and nature will be allowed to speak for herself. They reject the word of God; but it is intended to be proved, that the Christian religion contains the only true theory of social happiness. I am not "become your enemy because I tell you the truth," and am about to expose a system of deceitful philosophy. Hear the evidence, examine the testimony, and decide in the prospect of eternity.

The name of Socialism, assumed and grossly abused by Mr. Owen, is pleasing to the ear; at once it commands the deepest attention, and has been adopted to gratify the social propensities of our nature. The founder of "the new moral science," enumerating the inconsistencies and gross

corruptions of society, and appealing to the feelings of the working classes, concerning their distressed circumstances, thus attracts considerable regard to his novel experiments for improving the social condition of man. The advocates of the system frequently conceal the gross infidelity which it contains, and, by representing their scheme as the essence of practical Christianity, the most fraudulent means are *thus* practised to gain converts to an infidel creed. No fraud can be more wicked, no falsehood more ruinous, than that which teaches the possibility of true enjoyment without real religion; nor can any deception be more fatal to the most valuable interests of society, than that which promises real happiness *independent* of the revelation which God has given to guide our anxious inquiries concerning the chief good. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

By "*Christian Socialism*," the writer means, that intelligent, holy, and happy state of society, which the Christian religion is designed to produce. We desire a community of beings whose minds are soundly enlightened, whose social propensities are wisely regulated, whose moral perceptions and dispositions are virtuously correct, and whose private and public arrangements have a tendency to promote the welfare of all the human race. And it will be maintained, in these Lectures, that Christianity reveals the only scheme which is calculated effectually and permanently to accomplish these noble purposes. By "*Infidel Fellowship*," the author means, a condition of society, founded upon a system, the principles of which are avowedly irreligious, the moral obligations of which are uncertain and corrupt, and the declared purpose of which, is only to make provision for the present existence of the human family. Hobbes avowed a sentiment, which accords with the principles of every infidel creed, "that animal enjoyment is the only

real good." An infidel planter, in the West Indies, when spoken to by a particular friend of mine on the subject of religion, said, "Give me what I want for this world, and let the next provide for itself!" This animal sentiment contains the *concentrated essence* of "infidel fellowship." From such a scheme, no true social happiness can be obtained, it is not only essentially defective, but contains the elements of sure destruction and final ruin.

The writer of "the Book of the New Moral World" has published "The five fundamental facts; and Twenty facts and laws of human nature, on which the Rational System is founded." On this foundation, he has constructed "a new moral science of man," and opened to the present generation "a new moral world." He assumes a social title which pleases the tastes of men of pleasure; employs rational terms to designate a vile system of infidelity, which gratifies the pride of free thinkers; advocates principles which, being in their tendency decidedly immoral, pander to the passions of the corrupt: insinuates that the science contains practical Christianity, by which backsliders and apostates are allured; abuses the Christian ministry and religion, and thus gains the confidence of infidels of every class; rails at the British Constitution, and every form of civil government as at present constituted, by which he obtains the support of revolutionists; and then he has the hardihood to denominate the system, "the moral science of man." The most notorious infidel never invented a plan more congenial to the wishes of depraved nature, or more likely to serve the purposes of the Prince of darkness.

The subject of the present Lecture is,—*The scripture-views of man's original and present state compared with Mr. Owen's remarks upon man's depravity, and his "five fundamental facts" respecting his character and condition.*

In comparing "Christian Socialism" with "infidel fel-

lowship," it is of importance to begin at the foundation of the two systems. In some respects there can be no comparison, because there exists a perfect contrast. The two systems are as much opposed to each other as light and darkness. Mr. Owen confesses that "this is most true. The foundations of both rest upon principles which can no more amalgamate, than oil and water."* These foundations we shall examine, especially in their religious bearing upon the welfare of man. This is the special province of ministers of the gospel. "They watch for your souls as they that must give account." When, therefore, the immortal interests of souls are in peril, we feel constrained by a consciousness of our awful responsibility, by the love of Christ, and by compassion for perishing sinners, to exert all our energies to save you from final perdition.

In every well regulated state of society, there must exist certain fundamental doctrines which are in accordance with truth, which agree with the relationship of man to the intelligent cause of all existence, which are adapted to his wants as a fallen being, and in the belief of which, an influence is produced, which is calculated to improve his intellectual and moral condition, and ensure to him as much happiness as his present state will admit. The existence and perfections of God, the depravity of man, his redemption by the death of Christ, his regeneration by the Holy Spirit, and his hope of immortal happiness are the foundation doctrines of "Christian Socialism." Such doctrines will be explained and enforced in this course of Lectures, and, when needful, compared with the pernicious principles of "infidel fellowship." Your attention is now requested to his original state, and we observe,

I. *That the scripture statements of man's original state of innocency and perfection, are exceedingly probable and*

* Owen and Roebuck's Discussion, page 33.

interesting, and contain the only satisfactory account of his primeval bliss.

Were you to recognize this subject as referring you to the source of the relation in which you stand to the ever blessed God—to study it as a matter of intellectual research —to view it in connection with a system of morals—to examine it as intimately associated with every judicious scheme for social improvement, and to admit it as showing you the elevation from which man has fallen, you would at once perceive, that a correct knowledge of man's original state is a theme of deep interest to mankind. But where is the true record of his former greatness and perfection? Every nation has its uncertain traditions, and rude speculations of the happy state of our first parents; and the infidel can offer crude conjectures, or his contemptuous sneers; but the Bible contains the only genuine and authentic record of the pure felicity, with which the first progenitors of mankind were blessed. Divine favour placed them in a paradise of enjoyments; voluntary disobedience deprived them of their unmerited perfection; and infinite love mitigated the horrors of the fall by the immediate promise of a Deliverer in the person of "the seed of the woman who was to bruise the serpent's head." The grace of God is now offered to restore our nature to a higher degree of perfection, and to enrich our souls with far greater blessings than the garden of Eden could afford. To attempt to secure true social happiness without the knowledge of these truths, is folly more complete, than would be the attempt to build magnificent castles in the air, or to fix the globe on the back of an elephant.

Was man, then, always what he now is, namely, a corrupt, guilty, dying being? Has no change taken place in his constitution? It seems impossible to admit, that he came from the hands of his Creator, exactly what he now

appears to be. From the infinite perfection of God, reason infers that a high degree of perfection must be enstamped upon the nature and character of man. No other conclusion can be admitted without doing violence to our common sense, and involving us in the grossest absurdities. Attribute to God the creation of a being who possessed in the first moment of his existence inherent depravity, and you admit the existence of an evil genius, who created only to make miserable, and whose destructive power would ultimately annihilate every thing which is good. Refer the direful effect to the generating powers of nature, (which is in itself a gross absurdity, because there must exist some cause capable of giving it those powers,) and you advocate all the revolting contradictions and impossibilities of the grossest materialism. Will you renounce the scriptures and place yourselves on the horns of such a perilous dilemma? Let us notice,

1. *Man's perfect character.* He possessed originally a definite constitution, and a perfect character. He was vastly superior to all the terrestrial beings by which he was surrounded, and had dominion over them. The inspired historian introduces the creation of man with language peculiarly dignified, and under circumstances the most extraordinary. "And God said, Let us make man in our own image, after our likeness. So God created man in his own image; in the image of God created he him." The scriptures elsewhere make the image of God to consist "in righteousness and true holiness," and in being "renewed in the image of him that created him;" and inform us, that he was created "after the similitude of God." It is confessed, that man was greatly superior in dignity, beauty, and station to the animal tribes; but can such emphatic language only apply to the construction of his physical form, and the elevated position which he possessed in the domi-

nions of his Maker? May it not be justly concluded, that the phraseology describes the intellectual and moral powers with which he was endowed? Do they not indicate his capacity for the acquisition of knowledge, and the full enjoyment of his Creator's presence and favour? The material frame was formed "of the dust of the ground," but God "breathed into him the breath of life," and he immediately became "a living soul,"—a spiritual being possessing an imperishable nature—distinguished from the animals, of the nature of which he had a knowledge, and the powers of which he had the wisdom to control. This peculiar form of existence was of God, and was therefore perfect.

God "spake and it was done, he commanded, and it stood fast." "*Let them exist,*" was sufficient to speak into existence all the wonderful mechanism of nature, all the inferior forms of life;—to gather the light into its focus—to bed the waters in the great deep—to give the laws of motion by which planets rolled and suns began to shine—to clothe the earth with a verdurous garment—and to enrich the world with fruitful seasons, filling his creatures "with food and gladness;" but when man was created, infinite intelligence apparently deliberates, and a form of speech peculiar to the Bible was adopted; "Let us make man in our own image, after our likeness." Nature did not reveal a model after which to frame this exquisite piece of workmanship. The likeness of Deity was the copy after which the intellectual and moral character of man was originally formed.

"What am I, whence produc'd, and for what end?
Whence drew I being, to what period tend?
Am I the abandon'd orphan of blind chance,
Dropp'd by wild atoms in disorder'd dance?
Or from an endless chain of causes wrought,
And of unthinking substance, born with thought—
Am I but what I seem, mere flesh and blood,
A branching channel with a mazy flood?
The purple stream that through my vessels glides,
Dull and unconscious flows like common tides,

> The pipes, through which the circling juices stray,
> Are not that thinking I, no more than they:
> This frame compacted with transcendent skill,
> Of moving joints, obedient to my will;
> Nurs'd from the fruitful glebe like yonder tree,
> Waxes and wastes—I call it *mine*, not *me*."

2. *Man's residence and circumstances were not less delightful and perfect.* The inspired narrator states the order, and describes the process by which this terrestrial globe was prepared to become the happy residence of a race of beings intelligent, moral, and immortal. Even then, "it was not good, that the man should be alone:" alone by himself, having no opportunity of communing with a form of existence and a perfection of nature congenial with his own. Possessed, as he was, of social dispositions, the Father of spirits created "an help meet for him," to be united with him in the happy scenes of paradise. Marriage was instituted, combining in its nature the most sacred obligations and valuable enjoyments. The sabbath was ordained to commemorate the glorious work of creation, and to become the means of communicating blessings of incalculable and everlasting importance to multitudes of immortal souls. Eden was furnished with every variety of rational enjoyment, and becoming the delightful home of the first ancestors of the human family, it afforded the most ample means, adapted to their superior nature, of making them, *while innocent*, morally, sociably, and perpetually happy. The contemplation of the heavens would fill their enraptured spirits with the noblest conceptions of God; unclouded and intimate communion with the great Creator, would sustain the vigour of their minds and make them happy; cheerful obedience to all his gracious appointments would yield the purest satisfaction; the diligent cultivation of the lovely spot which they inhabited, would give them agreeable employment; the social intercourse and unbounded sovereignty over the

globe, with which they were favoured, would originate the most pleasurable sensations; and the hopeful prospect, which they were enabled to cherish of their future bliss, would complete their felicity, and confirm the reality and perfection of their happy state.

> "Such were the prime of days,
> The happy period of primeval joy.
> But now these white unblemish'd manners, whence
> The fabling poets took their golden age,
> Are found no more amidst these iron times,
> These dregs of life."

3. *These scripture views of man's original state are rational and satisfactory.* Reason cannot refute them, and conscience in the uncorrupted exercise of its moral discernment approves of them. Contrast with these sentiments the wretched opinions of Paganism, or the foolish dogmatisms of an infidel creed. The statements of the Bible are true and righteous; the opinions of fallen man are the offspring of the grossest folly. The Boodhists "consider matter as eternal, and that every portion of animated existence has in *itself* its own rise, tendency, and decay." The Polynesians, in their heathen state, supposed that "the world was formerly in darkness, but that one of their progenitors, whom they worshipped, created the sun, moon, and stars:" and that another, "whom they worshipped, *as the elevator of the heavens*, raised the heavens to their present height." Equally absurd are their notions respecting the origin of man. According to some, he came from "beneath," and in the opinion of others, he fell down from "the gods above." Some imagined that "a fortuitous concourse of atoms" produced him; and others, that "the generating powers of matter" originated an intelligent and moral being. Mr. Owen leaves no doubt upon the mind of his infidelity, by ridiculing the statements of scripture on this subject, "as baby

stories of Divine wisdom," and "a wild combination of absurdities."* If any definite opinion can be formed from the works of infidel Socialists concerning the origin of the human race, man owes his existence and character to fate, to accident, or to the blind action of stupid matter; for, in speaking of "a first cause," it is declared to be "unknown," and not allowed, according to their reasonings, to possess "intelligence." Blind must be the mind which can receive the incoherent ravings of infidelity, and renounce the simple and veritable records of heavenly truth!

4. *The subject has an important bearing upon our character and happiness.* The absurdities of infidelity, are only a small part of the evil connected with them. They not only degrade man and render him the puny offspring of a blind chance; but uproot the foundations of all social enjoyment, destroy the bonds of moral obligations, and give a licence to vicious dispositions and ungodly practices. It is a question of practical importance for man to know his dependence on God, to have a knowledge of what man was, and of what, by his fall, we now are. No man of sound mind will make these views a subject of ridicule, or venture to propagate wicked conjectures, involving an impeachment of the Divine perfections. If man was created holy and happy, a voluntary alienation from God of our first parents must have taken place. We are involved in the effects of that fall, and have sinned against God. Such views will deeply humble us, excite genuine repentance, lead us to supplicate Divine assistance, and prompt us to accept the means provided for our redemption, that we may be restored by grace to that moral likeness which the race originally possessed. The vagaries of a vain imagination can have no beneficial influence. We are left the dupes of delusion; and existing passions and appetites, *unrestrained*, by the

* Owen's Six Lectures, page 33—105, 106.

word of truth, and "rendered *intense* by *habitual* indulgence," produce almost all the moral miseries and bitter complaints of the human family. To prepare your minds to perceive more fully the false reasonings of the infidel Socialist concerning the character of man, we proceed to notice,

II. *That the scripture views of the fall and depravity of man, and of his present moral state, are deeply affecting, yet, being founded on truth, they must be admitted as the only correct theory of his real condition.*

The end for which man was created was to glorify God. Superior faculties were given him, and, unquestionably, designed for this noble purpose. In the service of God, and communion with him, man's happiness consists. Activity of body will promote its health and vigour; and the mind engaged in glorifying God and doing good, will secure its real enjoyment. Every sober-minded man will almost instinctively perceive the reasonableness and importance of these conclusions. Man was placed in the most favourable circumstances, having no inherent depravity to prevent his obedience, and surrounded by no external things to deprive him of virtue, or to necessitate his ruin. The origin of evil has confounded the minds and employed the pens of the ablest men. The scripture account is the most rational and just, but at present, we shall not consider the cause. In a succeeding part of these discourses, we shall expose the inadequacy of that assigned by the infidel Socialist. Under this head, permit me to call your attention to several particulars concerning the fall and depravity of man.

1. *Man was placed in a state of trial.* Created in the image of God, and existing in a state of pure felicity, with the benevolent permission "to eat of every tree of the garden" except *one*, the first parents of the human race were dependent upon the Author of their existence, and responsible to him as the source of all their blessedness. His

was the prerogative to impose laws suitable to their nature and condition, and calculated to ensure, if obeyed, their permanent happiness. To remind them of these everlasting truths, *one single* prohibition was enjoined upon them, that "they should not eat of the tree of the knowledge of good and evil;" and it was promulgated, that the violation of the command would be punished with death. "In the day that thou eatest thereof, thou shalt surely die." Neither ignorance of the law, nor incapacity *to obey it*, could be pleaded as an excuse. The exercise of sovereign authority so reasonable, the announcement of a law so equitable, and the promulgation of a prohibition, so limited and merciful, demanded the cheerful obedience, and lively gratitude of the happy subjects of God's moral government. The ingratitude of their voluntary rebellion, and the enormity of their guilt, were only exceeded by the wickedness of that malignant spirit, who, "self-tempted and self-destroyed," "kept not his first estate, and is reserved for the tremendous judgment of the great day." "The guilt of our first parents lay solely in rebelling against the will of God, their Creator, Sovereign, and Benefactor. For this rebellion, they were justly condemned, if God can justly condemn a rebellious creature." You are requested to consider,

2. *The agent, and means employed to effect the ruin of man.* The agent was Satan, once an exalted "angel of light," who, "keeping not his first estate," revolted from God, and cast off his allegiance to the Divine government. Prompted by envy, pride, enmity, and abandoned wickedness, he was prepared to employ the most determined means, to destroy the happiness of others, and reduce them to the same deformity and wretchedness with himself and fallen companions. The arch-enemy of God and man, whose character is described in the word of truth, is represented as assuming the form of a serpent, an animal of *known* sa-

gacity and penetration, and employing the most seductive arts to effect his fiend-like purpose. Man was placed in a state of probation, was an intelligent being, and free to exercise his powers. The increase of knowledge, even in innocency, might be considered an acquisition highly desirable. The devil, therefore, awakened the curiosity, excited the ambition, and weakened the confidence of the woman, who was thus easily induced to eat the fruit of the forbidden tree. Adam, intimately connected with the partner of his joys, listened to her persuasions, and, influenced by her example and motives, mutual ruin was the awful result. Disease of body, horror of mind, guilt of conscience, the curse of the Almighty, and the alienation of the world, were the lamentable effects of deliberate disobedience to the revealed will of God. Human nature, now in ruins, exhibits a gloomy contrast, in its depravity, guilt, and misery, to the perfection and happiness of its primeval glory. Paradise lost! death merited! and multitudes of souls destined to endure the varied woes of a sinful state! The poet, hung his harp upon the willow, while in pathetic strains, he sung,

> "Of man's first disobedience, and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe."

By rejecting without examination, the Mosaic account of the fall of man, we act an unreasonable part, and incur a fearful responsibility. To trifle with the veracity of the inspired historian; or to expose to ridicule and contempt the simple and impressive descriptions which he has given, is extremely criminal, especially in men, who pretend to any degree of soundness of mind, or virtuous feeling. "Wherefore do the wicked contemn God?" "When we are considering sin and condemnation, the guilt and miseries of the present life, or the endless corruption and sufferings of the life to come; whatever else may be in unison

with these subjects, sport and sneer are only discordant; and jar and grate upon the ear of a sober man with a harshness, equally unsuited to the nature of the subjects, and distressing to every rational feeling. He who can adopt sentiments of contempt and ridicule; and still more, he who can utter them, in a case where his all is at stake, is a madman, much fitter to grope in Bedlam, then to mingle with rational society." The infidel Socialist laughs at "the idea of man's condemnation for the mere eating of an apple," and sneers at the terrible results, supposed to be occasioned by such "an insignificant act;" but let him pause and investigate. Only "fools make a mock at sin." The history imbodies great principles, the truth and importance of which are not at all affected by simplicity of language, or the selection of a common metaphor to illustrate them. Moses was not a writer of "Eastern tales" to gratify the fancy. He states facts and circumstances; the agent and instruments of ruin; and that which is made the subject of sport by the infidel, furnishes the materials to rebuke him. Was it "the mere eating of an apple?"—yet it was forbidden fruit. "No room was left for doubt, or debate. A sensible object was presented, perfectly defined, and perfectly understood." The trial of his virtue was confined to a single point, and that extremely simple. "Were an earthly parent to try the obedience of a child, and make his right to the inheritance of an estate depend on the performance of his filial duty; such a mode of trying him would be thought not only reasonable, but generous, and strongly indicative of parental affection," especially, if the duty was well defined, the performance easy, and the reward glorious. Such was the trial of Adam, the subject of creative power, and the object of his Creator's approbation. The whole scene was interesting and reasonable, and such as revealed, in a high degree, the benevolence of

God; but nothing will satisfy an infidel. He sometimes complains of the apparent severity of the Divine dispensations, and at others, the simplicity, truth, and mercy by which they are marked, are too easy for his belief, and rejected with scorn.

Might not, however, the fruit of the forbidden tree contain poisonous qualities,* the eating of which *by him*, would infuse disease into his body, and render it liable to death? and is it unreasonable to conclude, that voluntary disobedience to the positive command of the Creator would alienate the soul from his favour and influence, and debilitate and corrupt its powers? The positive prohibition, it is true, was a trial of our first parents' fidelity, but it was neither severe nor unrighteous. The condemnation, therefore, for disobedience was just, and the result, not the disobedience, was necessary and natural. Had they been allowed *immediately* after the fall "to eat of the tree of life," which probably possessed the power to heal the body of disease, but not the soul for voluntary rebellion, they might have been raised perhaps to a miserable immortality. To prevent the woful result, "the way of the tree of life" was mercifully protected from their rash approach by "cherubims, and a flaming sword" which "turned every way." Infinite wisdom provided a remedy through faith in "the Lamb of God," which should reach the whole disease, and by which death should be ultimately deprived of its sting and power, and the whole man be exalted to a glorious immortality. Admitting these remarks *only as conjectures*, they are certainly more reasonable than the sneers of the sceptic, or the ridicule of the infidel Socialists, who can see nothing in the fruit of the tree, except its insignificant and external appearance, and perceive no result of the most criminal disobedience, except that the guilty should be arbitrariously forgiven, or be allowed to perish without hope

* See Appendix.

in his sins. But indiscriminate mercy, or impunity afforded to the rebellious, and contempt and punishment awarded to the innocent, are the principles of infidelity which the Bible condemns, and every holy man repudiates with virtuous indignation.

"A God all mercy, is a God unjust."

What a mercy, that "God's ways are not as our ways, nor his thoughts as our thoughts!" for while the annals of the world record the history of human crime, suffering, and guilt, the Bible contains the compassionate development of redeeming love. Wilful despisers of that grace must perish amidst the reproaches of a guilty conscience, and the terrible frowns of the insulted Deity.

Remarks have already been made upon the state of trial in which our first parents were placed, and you have seen the result. The law was transgressed, original purity was lost, the favour of God was forfeited, and the sentence of condemnation was executed. All men, being involved in the effects of the fall, have sinned, or in other words, all men are sinful beings. The scriptures declare,

3. *The depravity of all men in consequence of the apostacy of Adam.* "Wherefore, as by one man sin entered into the world, and death by sin; and so death has passed upon all men, for that all have sinned." "All have sinned, and come short of the glory of God." "They are all under sin, there is none righteous, no, not one." Let these portions of scripture be critically examined; let enlightened and unsophisticated reason exercise its powers; let the facts of history be minutely investigated; and the result will be, a conviction that Adam's transgression has depraved all his descendants, that all men are sinners, and that, in consequence of sin, death has passed upon all men. Infidels may oppose the plainest facts, and attempt to answer argument by sneers and ridicule; but sober-minded men will not be laughed

out of the truth, nor can stubborn facts be invalidated by noisy declamation, or scurrilous vituperation. Truth may be silenced, but it never can be conquered.

Sin entered into the world by one man's transgression, and death came as the effect of sin. As the elements, or seeds of moral evil, have been communicated from one generation to another, all men have sinned. "Not a shadow of reason can be given, why one law should have governed the birth and character of his immediate descendants, and another the birth and character of the rest." Nor can it be otherwise, according to the present constitution of human nature. Suppose the law of generation were to be suspended to avoid its effects, would not then the human race become extinct? Suppose man were to be irresistibly changed without regard to his violation of the original positive law, or the present moral one; would not that be contrary to his nature as a voluntary being? and, as far as we can perceive, would it not impeach the perfections of Deity? Such a mode of reasoning only removes the difficulty, and would indeed involve us in greater. Man fell by voluntary transgression and suffered death; and he must be restored through grace by voluntary obedience to the will of God, or suffer the penalty of his rebellion. No system of moral philosophy appears so much in harmony with the attributes of God, and the character of man, and so much calculated to secure the interests of the sinner, as the scheme of heavenly truth which the Bible reveals.

Strong objections have been raised against this view of of the case, because infants are involved in the general consequences of Adam's transgression. They "were conceived in sin and shapen in iniquity," and "go astray, even from the womb, speaking lies." They have the elements of evil in their nature, and also in that nature, a disinclina-

tion to the law. In early life, they exhibit a tendency to sinful practices; but, then, does it follow, that they must finally perish? or that, if allowed to grow up to the years of maturity, they are necessitated to become wicked beings? Neither of these direful results can be proved. Infants have not sinned "after the similitude of Adam's transgression," nor is the guilt of his personal transgression imputed to them. Sinning is a voluntary act; the transgression of a law which is either known, or one which might have been known. Infants suffer, and die, as a part of the race, in accordance with the state of things as originally constituted, and the operation of the law of generation, to which all are subjected; but they are not the recipients of guilt, nor exposed to final punishments. Personal guilt is the effect of personal transgression. "The guilt is inherent in the action, and is attributable to the agent only." The damnation of infants is not, therefore, a doctrine of the Bible. Their sufferings are partial and unavoidable, yet limited in their duration, and for aught we know, are confined to animal sensations. No one can prove, that they suffer more than they deserve, because he "can never know the moral state of a mind which possesses no means of communicating with our minds sufficient to explain that state to us." No one can prove, that the sufferings endured will be ultimately injurious to their real interests. In death, they are taken away from the temptations and sorrows of the world, and escape the possibility of being corrupted and finally ruined. As far as we can judge, death is to them a merciful dispensation, and reason and revelation lead us to believe that they are restored to everlasting happiness. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

Why was not the first family of sinners cut off? or immediately forgiven? Why were not the effects of Adam's

transgression prevented from falling upon innocent infants? We refer you to the wisdom, benevolence, and justice of God for an answer to all such sceptical inquiries. The infidel can only answer them by increasing the difficulty a hundred fold, and exposing his own arrogance and folly. Did we know all the reasons of God's apparent severity!—or all the purposes of his goodness!—or comprehend all the cogs in the wheels of nature!—or see all the links in the chain of providence, we "should be as gods, knowing" all the sources of "good, and" all the causes of "evil," and the ends for which it was permitted to exist! Arrogant man! be satisfied! we know enough to

> "Assert eternal providence
> And justify the ways of God to man."

The scriptures declare,

4. *The depravity of man to be inherent and universal.* All are sinful, and "all have sinned." Man was "created in the image of God," and that likeness consisted "in righteousness and true holiness." By man's disobedience, the faculties of his mind were blinded, the moral powers were corrupted, and his body became subject to disease and death. He, therefore, became the recipient of a moral character essentially defective, and, in many respects, different from the one which he had previously possessed. By sinning he corrupted "that energy of mind whence volitions flow, and which is the seat of moral character in rational beings." He, therefore, "begat a son in his own likeness, after his image," and thus communicated a nature to his immediate descendants similar to his own. "Who can bring a clean thing out of an unclean? Not one." As is the fountain, so will the stream be; and as is the nature of the tree, so will the fruit be. No proof has been given of any change in the law. No evidence has been produced, that it did not, or could not entail upon man's posterity, the elements of

moral evil, as well as the seeds of mortality. It follows, then, that human beings are the subjects of *inherent* depravity. No region of the earth has yet been discovered in which men were found exempt from its sad operation. "Sin hath reigned unto death," and it does reign universally. Here then you have the root of moral disease in all its direful forms, and the source of mental blindness in all its hideous errors. This impure fountain has poured forth its poisonous streams through every age, and now it extends its ravages, wherever human beings take up their *unhallowed* residence, whether on the mountain tops, or in the fruitful valleys, whether amidst the polished manners of civilized life, or among the barbarous tribes of savage existence. "*All have sinned.*"

As the infidel Socialist will not be satisfied with a simple and authoritative statement of the doctrine of Divine revelation concerning man's depravity, we proceed to confirm the truth by an appeal to facts, and the moral state of the world. The whole scheme of infidel Socialism is founded on the vain assumption that man is good by nature. Notice, then,

III. *That the scripture representations of man's degeneracy and moral condition, are confirmed by undeniable facts, and every system formed for his improvement, not based upon them, must therefore be false.*

Human depravity then is not a mere theory, a matter of speculation, a subject of mere opinion, nor does it depend entirely on the testimony of scripture; it is a stubborn fact. Reason cannot shake the evidence by which it is proved; conscience cannot effectually resist the authority with which this truth is invested; the dark pages of history bring forward a cloud of witnesses to testify that the world is alienated from God; and the system of external nature awfully displays the displeasure of God against the sins of mankind.

The infidel Socialist may deny the doctrine, and form a scheme to secure the happiness of man, which does not recognize it; yet it is so interwoven with the texture of human nature, that the most inveterate opponent will be betrayed into a confession of its existence either by words or actions. "In spite of all the exertions" of infidel moral philosophers "to cover this humiliating truth, and hide from the perception of man an object so offensive, the fœtor still escapes, and forces itself upon the senses in a manner so disgusting as to compel a conviction of its existence." "Be sure thy sin will find thee out." The infidel Socialist is not proof against it. It is a disease which cannot be concealed until it is effectually cured; it is a worm at the root of all our enjoyments, the gnawing power of which will be felt at the vital germs of our constitution until it is entirely destroyed. The governments of all countries, the laws of all nations, the language and conversation of all people, and the religion of all tribes of the human race, confess and deplore its existence and effects. Here the Pagan and the Christian unite to give their testimony to the truth. "I see, and I approve the right," said an eminent heathen writer, "but I follow the wrong." The Christian, adopting the language of the inspired apostle, as expressive of his own experience, says, "I find then a law, that when I would do good, evil is present with me." "Here is an enigma, that never has been, and never can be solved," but by the statements of the Bible respecting human corruption. The man who denies its truth falsifies facts, and has "a lie in his right hand."

1. *Physical defects, and natural calamities, are proofs of human depravity.* "By sin came death." All who die are the subjects of depravity; for can death—the death of half the human race in an infant state, be the effect of entire innocency? Can organic defects of body,—natural afflic-

tions,—fatal diseases in every variety of form,—epidemical disorders, sometimes depopulating provinces,—destructive plagues, hurrying to a premature grave, without respect of character, thousands of human beings,—be the result of a state of perfect rectitude? The body may exhibit the same erect form, and present, in some instances, physical characteristics the most charming; but look at the palsied limbs, the disabled bodies, and the tottering skeletons of human existence, which every where abound! Some may have mental powers highly cultivated, be deeply skilled in all the useful branches of science, and present the finest specimens of human intelligence; but are not these depraved in some instances even more than others? and why are not all so gifted? or, at least, perfect in their degree? What mean the wild looks of the insane—the frenzied imagination of the melancholy—the furious ravings of the maniac? Are not these of the same race of beings? and do they not exhibit a sad proof of degeneracy and ruin? If not, what was the cause of these effects? Do you say, imperfect organization? Why was it imperfect? and what made it so defective? Not God! for "all his ways are perfect," and "just and right is he." Do you say nature? Who, or what deranged nature? Sin corrupted the powers of the mind, "whence volitions flow," and infused depravity into the operations of nature's laws, and hence sprung carnality, disease, and death. No infidel can mend the statements of the Bible.

2. *Unholy dispositions and practices afford convincing proof of human degeneracy.* The moral powers are perverted and corrupted, and bring upon us, in every department of civilized life, a whole train of sickening scenes. "An evil tree bringeth forth evil fruit." Sinful beings are inclined to sin, and the uniform tendency which exists in the human heart to sin, shows that the nature is depraved. Unholy disposi-

tions and wicked actions leave no doubt of the seat of feeling and action being corrupted. The innocent propensities of our nature are indulged to a guilty excess, they become the sources of accumulated miseries, and the instruments of our present ruin and final perdition. The best things are abused, and the most holy religion is prostituted to interest and passion. Domestic infidelities occur, and "jealousy, cruel as the grave," inflicts its heavy tortures. The ties of family, and of blood, are not sufficient to restrain the workings of a vicious nature. The father murders his wife, or child, the son commits parricide, and the mother "forgets her sucking child." Pride has its revenge, and false honour gives to death its unprepared and unexpected victims. Self-destruction completes the horrid scene of human carnage on a small scale. Bloody wars scourge the race of man. Heroes leave thousands slain on the field of cruel conflict, make widowed mothers, childless parents, and helpless orphans. Are these deeds of darkness, with all the miseries they occasion, no evidence of the deep-seated pollution of human nature? Tyrants rule with a rod of iron, and kings enslave their subjects. Subjects are rebellious under the best forms of government, and direful conspiracies are formed to plunder and destroy. The selfish hoard their beloved pelf, while the objects of real charity are driven from the rich man's door. Oppressors exact their unrighteous claims, while virtuous sufferers, neglected and contemned, pine away in want. "Successful and prosperous wickedness is," by some in our day, as well as in the days of Seneca, "denominated virtue." Public decency is outraged. Cruel sports and sinful pleasure furnish amusement to multitudes of carnal men. Private debauchery is becoming extensive. Public prostitution, in densely populated towns and cities, is tolerated and supported. Gross intemperance murders hundreds, and leaves thousands without

pity to only a starving pittance. "Because of swearing the land mourns." Sabbath breaking is a general crime, and little or no compunction is felt for neglecting its important claims. Irreligion, blasphemy, and vice every where prevail. Open your eyes, search the annals of all past time, read your own bosoms, and what is the fact? Man is a depraved intelligence!

Our social intercourse reveals facts which confirm the views of scripture. Intercourse with each other is carried on and guarded upon the principle of human depravity. The bolts and bars of our dwellings, the laws which are enacted for our security, the promissory notes which are required, and the language of confession and bitter complaint which we daily hear,—all remind us of the perversity of man's nature. Petty and private thefts, and more open and extensive frauds; private revenge, and personal retaliation; prevarication and falsehood; evil-surmising, backbiting, and talebearing, with numerous other evils, are matters of every day's occurrence, and within the reach of every man's knowledge. Truly, "the heart is deceitful above all things, and desperately wicked, who can know it?"

Experience bears a candid testimony to the word of truth. We are conscious, that we have sinned. We attribute sin to others, who as freely acknowledge it as ourselves. It has been preached by the ministry of the church for ages, to millions, and none have resented the doctrine, as a libel upon human nature, except a few sceptical philosophers. Enlightened and good men are the best judges, and their experience uniformly declares, that they feel the workings of "the carnal mind" which "is enmity against God." They lament its power, confess the difficulty of overcoming evil habits, and maintaining the principles of a holy life in "the midst of a crooked and perverse generation." Guilt for the past, and fears concerning the future, arise from a

conviction of moral defects. Hear the Christian negro's tale of moral woe. "Massa, me poor, me no help dat; me slave, me no help dat; before me hear of Jesus, me a great sinner in the wilderness of sin, me no help dat; but since me hear of Jesus, my heart hard, my soul too unwilling to love Jesus; dis my curse! dis my curse, Massa!" Here the curse is felt and the sin is lamented! Here the broken heart is humbled before God, the tearful eye is fixed on the cross of Christ, and salvation is obtained. Happy Negro! devoted Christian! wage perpetual war with sin, and ere long it shall be deprived of its sting, and you shall be restored to perfect peace!

> "Where threat'ning tempests rise no more,
> Where sin itself shall cease."

Compare with this experimental testimony to the existence of human guilt, the moral hardihood of the unbelieving and irreligious. The moral disease is felt, but not confessed! Guilt is known, but its tortures are smothered in the polluted bosom! Repentance, required by the gospel, is seen to be reasonable, but to yield would offend the pride of nature! The incarnation and sufferings of Jesus are treated by the infidel Socialist, as "the mysterious dogmata of the priests," and vaunting reason refuses to believe the gospel, because its puny powers cannot comprehend all that the word of life contains. What folly and guilt! The remedy is provided for human woe, mercy is offered to pardon transgression, and, if this be rejected, no stronger proof can be given of the utter stupidity and deep depravity of the human heart. Seasons of affliction, and approaching dissolution, awaken, perhaps, the dormant powers of the soul! Now is the crisis! Is man a sinful rebel? or a harmless obedient creature? Which of these questions contains the truth? Let conscience speak! The awakened infidel dies in despair, under the furious inflictions of a guilty mind; or he renounces with

horror the principles of his whole life, confesses his sins, and wishes the gospel to be true! What a testimony to the truth of the Bible!

3. *The moral state of all nations proves the existence of universal corruption, and furnishes facts to confirm the scripture views of man's present condition.* The infidel talks of the perfection of human beings, or that they are only partially warped from rectitude, and refers you to savage tribes in a simple state of nature, for the purest specimens of simple innocency and superior greatness. Rousseau and his disciples sought "for the true origin of mankind, and the proper foundations of the social compact in the condition of the best and noblest savages,*" but how vain the search! "Who will show us any good?" is a question which has prompted the researches of immortal beings for ages. The infidel gropes for truth and happiness amidst the darkest degeneracy, and the deepest degradation, and he would rather find the chief good in the vedas of the Hindoos, or in the Alcoran of Mahomet, than in the pure records of Christian truth. "What a pity," said an infidel Socialist the other day, "that you should send Missionaries to carry sin among an innocent and happy people!" This is infidelity; but what says the truth? Would you learn the gross character and extreme misery of ancient paganism? Read the first chapter of Paul's epistle to the Romans. Existing facts verify the correctness of its application to modern heathenism, and how horrid is the picture! It shows the falsehood of infidelity, and the wickedness of those who would prevent, if possible, the sending of the gospel to "the dark places of the earth" now "full of the habitations of cruelty." "The fine gold has become dim!" The glory of man has departed! and, while in every land gross immorality exists, you will find the darkest pages of its history,

* Redford's Holy Scripture verified, p. 78.

where pure religion is unknown. "By a very slight effort of the imagination," says the eloquent Mr. Harris, "we can cause the host of evils to pass before us; and what a spectacle to behold! First, come the Jews out of all nations under heaven, each with a vail over his heart, and stained with the blood of the Just One. Next, nominal Christians by myriads, and from all parts of Europe, headed by one who drags a Bible in triumph, as a dangerous book, and embraces an image, or an amulet, instead. Then comes the crescent of imposture, followed by Turkey and Persia, by large tracts of India, the islands of the Eastern sea, Egypt and Northern Africa, the inhabitants of the largest and fairest portions of the globe. After these, the swarthy tribes of Africa, Central, Western, and Southern, with their descendants of the West Indies, laden with the spells of witchcraft, and covered with the charms of their Fetish worship. Now come the aborigines of the two Americas, and the islanders of the great Pacific—fresh from the scalp-dance, the cannibal feast, or the worship of the snake-god. Next, the selfish Chinese, one third of the species—in appearance all idolaters—in reality all atheists—a world of atheists, to whom all truth is a fable, and all virtue a mystery. Last comes India—the nations of Southern Asia, and the many islands of the Eastern Sea, a thousand tribes, including infanticides, cannibals, and the offerers of human blood, dragging their idol-gods, an endless train, with Juggernaut at their head, worn with the toils of their penances, and marked with the scars of self-torture. And who are these that close the train? The Thugs of India, just discovered—a vast fraternity of secret murderers—the votaries of Kalee, who has given one-half of the human race to be slaughtered for her honour. Oh God! and is this thy world? Are these thy creatures? Where is thy Church?"* What

* The Witnessing Church, a sermon by the Rev. J. Harris.

intellectual degradation! What deep-rooted depravity! What a world in moral ruins!

4. *The moral conduct of man under the most favourable circumstances more clearly proves, and more fully confirms the scripture statement, that man's present condition is extremely sinful.* And where do these palpable proofs of human depravity exist? Not only in heathen lands where "the savage gods" preside over their bloody rites, and "the habitations of which are full of cruelty?" Not only in Popish and Mahomedan countries, where blind superstition imposes on its votaries a thousand needless austerities and unnatural practices. In heathen countries, it is seen in all the grosser forms of idolatry and superstition, but in Christian lands, it is witnessed in all the depths of stubborn unbelief. The impure fountain of corruption pours forth its poisonous streams in Christian nations—in nations where civilization exerts its softening influence—where education extends its benignant sway, and its social power —where polished manners render congenial and happy the sweet endearments of domestic life—where righteous laws maintain a restraining authority—where holy examples throw the weight of influence on the side of virtue—where the Divine religion of our blessed Lord has its thousands of living witnesses, who give evidence of its vital energy and saving truth—and where the church of the living God displays its healing knowledge and splendid benevolence:— it is under these circumstances that you see the fall of man in all the depth of its depravity, and human guilt in all its atrocious enormity. In England, as well as in heathen lands, "the carnal mind is enmity against God." The contrast, however, renders its character more odious, and we see it under the influence of gospel truth in all its deformity. The light rejected by its power, and the influences resisted by its unbending pride, give evidence of its latent

energy which sets the question of human depravity at rest with all persons of a sound mind. Deep-seated sinfulness only could produce such moral woes in a country where science and piety have acheived more solid and splendid triumphs than any age since apostolic days.

5. *The judgments of the Almighty, and the earthly system in a state of disastrous conflict, strongly attest the depravity of man, and tend to confirm the views of scripture.* "The Lord is good;" he is "kind to all, and his tender mercies are over all his works." "The heavens declare his glory." Providence reveals his goodness, power, and justice. Proofs of his goodness are "new every morning, and fresh every evening, and great is his faithfulness." Gratitude and obedience are due to him from all his creatures. But his goodness has been contemned, and his mercy has been despised. Pagans have insulted his perfections and cast off his government. The only group of Islands in the South Seas, visited by the Missionaries, which had a word in their language, for "thank you," was the Samoas. In the Sandwich, Tahitian, and Harvey groups, no such word was found. Brainerd states that among the Indians, "there were no words in their language, to answer our English words, Lord, Saviour, salvation, sinner, justice, repentance, faith, sanctification, and heaven, with several others of a similar import." What must be the intellectual darkness and moral depravity of a people, whose language discovers no obligation to gratitude either towards God or man! Ancient pagan philosophers recommended the people "to remember the gods, to worship the gods, and to yield their desires to Jupiter and the other gods;" thus renouncing the one living and true God, and giving countenance to the grossest forms of idolatry. Many heathen tribes have been found whose language does not contain a word descriptive of the existence and attributes of Jehovah. Yet even they

acknowledged the existence of "the Great Spirit." The Juggernaut of the Hindoos, which is nothing more than a senseless block of wood, is by them denominated "the Lord of the world." The Jews had the knowledge of God, yet they were at times guilty of idolatry, and practised numerous crimes. In Christian lands, thousands are "unthankful" and wicked. "There is no fear of God before their eyes." The Church has frequently abused its mercies and neglected to improve its privileges. What grounds for the exercise of God's judgments against unrighteous persons, and wicked nations! Scoffers in every age have derided the goodness of God, laughed at the idea of the Divine Being governing the world, and displaying his holy displeasure. "Where is the promise of his coming? say they, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." A wicked Socialist, during the late tremendous storm, represented the Christian's God, "as filled with wind, blowing upon the earth, from the breath of his mouth." Need we be surprised that the judgments of God afflict the earth, and that the voice of nature bears its frowning testimony against the wickedness of man?

The Bible and history record numerous judgments. The diluvian flood, the consuming to ashes of Sodom and Gomorrha, the captivity of the Jews in Babylon, the destruction of Jerusalem, and the dispersion of the people into all nations, are awful proofs of the displeasure of God, and the truth of the Bible. The downfal of mighty nations, the overthrow of cities by earthquakes, the ingulfing of towns filled with people by volcanic eruptions, and the destruction of millions by horrid plagues, are awakening evidences of the wrath of God against the sins of man. But nothing will convince stubborn unbelief. These facts depend in a great measure on testimony, and testimony is a kind of

evidence, the infidel disputes especially when used to support the facts of the Bible—he must *see* and *feel*. Let him gaze then on the lightning's flash, crossing the horizon with its vivid glare; listen to the thunder's mighty roll, rapidly passing its awakening report to distant kingdoms; watch the earthquake's threatening whirl and convulsive heaves, opening caverns in the globe and ingulfing cities; and let him stand with trembling awe and witness the hurricane's blast, rolling over and laying bare mountain tops, desolating fruitful plains, agitating the waters and distressing the existences of the great deep, and hurrying in oblivious tracts, unknown to human search, thousands of precious lives, amidst the most piercing and horrid shrieks of human sounds. The air may be purified, the equilibrium of our globe may be sustained, the laws of nature may assume their ordinary operation, and a delightful calm may succeed the fearful storm; but what report do these convulsions give?—what impressions do they make? Do you wish to escape conviction, and evade the conclusion of Divine agency and displeasure, by referring these movements of nature *entirely* to secondary causes? Vain delusion! Impious wish! What is the first cause? and what evidence do these disasters give on the practical questions of man's depravity and guilt? Do we not feel, that there is an avenging God, an invisible power, expressing his displeasure against the inhabitants of the earth, because it has become the polluted scene of moral rebellion against God? Dare you laugh at the perils of the deep? You are more impious than were the Pagan mariners in the storm with guilty Jonah on board. They "cried every man unto his god," and said unto Jonah, "Arise, O sleeper, and call upon thy God." Will you renounce God and deride revelation wrapt in the lightning's blaze, or trembling under the earthquake's power?

"Men may live fools; but fools they cannot die."

And will you say in death, "there is no God?" and w your last breath, "curse God and die?" "Be sure y sin will find you out," and the power of conscience will too strong for your guilty unbelief!

When in the West Indies, an earthquake shook the to in which the writer lived. Before the break of day, numb of the natives visited his dwelling to confess their sins bef God, and to solicit the instructions and prayers of a Christ minister. Guilt pressed, and pardon was implored by th wretched sinners. The infidel Socialist calls this superst tion, and pities the weakness of poor erring man; but it the feeling of human nature in every land; it is corre nor can it be entirely eradicated, except by bold blaspl mers, or daring hypocrites. "Verily, there is a God w judgeth in the earth." We proceed to observe,

IV. *That the remarks of Mr. Owen concerning the nat of man, are contrary to facts and inconsistent; yet his c cessions confirm the scripture doctrine of man's depravity.*

Mr. Owen, in giving a description of man's "faculti and powers, physical, intellectual, and moral," blends the all together as the effect of necessity, and says, "man incapable of forming the least part of any one of them and "cannot be justly blamed, or praised for any of the peculiar qualities, or powers." He then enumerates wh he calls, "the attractive and repulsive propensities of man nature," and asks a question; "Are these propensiti good, or bad?" The answer says, "They are all in a hig degree good, being necessary to form an intellectual, ra tional, and happy being."* "Human nature, the mo valuable and ductile material ever given man to mould according to his own notions, has been supposed to be an in ferior compound, containing some base alloy."† Appealin

* Owen's Catechism, p. 3, 4. † Owen's Six Lectures, p. 12.

e feelings of the working classes, he calls upon them
aise themselves out of the pandemonium into which
riginal sin, or ignorance at birth, has plunged and so
detained them."* "None are, or can be bad by na-
their education is always the business, or work of
ty, and not of the individual." "Man cannot, there-
be bad by nature.†

a brief summary of Hume's opinions, published during
fe, the accuracy of which was not questioned either
m or his friends, you have the following remarks:
ry human action is necessary, and could not be differ-
om what it is. The moral, intellectual, and corporeal
s are nearly of the same kind; in other words, that
nt honesty, and to want understanding, and to want a
re equally the objects of moral disapprobation." Mr.
has been taught in the same infidel school, and how
ly has he adopted the vicious opinions of his indiscri-
e preceptors! He denies human depravity; yet we
prove from his own language, and pretended social
vements, that he confirms the scripture views, thus
dicting himself, and revealing to his duped admirers,
consistencies of his own scheme. Read the quotations
lly, and then observe,

The fallacious combination of things which are different.

first quotation made from Mr. Owen's Catechism,
tinction is made by him between physical and moral
e, the laws of both are the result of necessity, and
ce irresistible and unchangeable effects. We have,
ore, no more power over the latter than the former.
inds his own mind, and deceives others by combining
er in one process of reasoning, the operation of laws
are essentially distinct, making no difference between

ren's six Lectures, p. 99. † The book of the New Moral World,
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the laws of matter and of mind. What indiscriminate and fallacious reasoning! Because man cannot directly control the effects produced by the law of generation, therefore, he has no influence in the development of his reasoning powers, and no control over the powers and dispositions of his moral constitution. He cannot give himself a fine physical form, nor create the faculties of his mind; therefore, he has no power over the elements and formation of his moral character. A man cannot create a limb; therefore he has no power to use the legs and arms which God has given him, except by compulsion, and is not accountable for the use of them. As man cannot originate the thinking power, it is "most preposterous" to imagine that he has any voluntary power in directing its exercises. He has certain powers of moral reflection, but it is "a pernicious notion" to suppose him to have any influence in the cultivation of them, or the purposes to which they are applied, or "to blame or praise him" for the use of them. Were this reasoning adopted, it would make depraved man into a villain, or a fiend. But as Mr. Owen informs us, "that all the propensities of man's nature are in a high degree good," no matter whether we have power, or no power over them, we shall be a race of harmless and excellent beings. What a matter of astonishment, a wonder greater than all the seven wonders of the world, that man is not raised all at once out of "the pandemonium of original sin" into a perfect being! His "propensities are all in a high degree good," he has no power in "forming the least part of any one of them," yet he is bad in nature and corrupt in practice! What a miracle!

2. *His own description of the moral state of society confirms the statements of scripture.* Ministers of the gospel have given great offence to Mr. Owen by preaching up human depravity, free will, and responsibility, and redemption by

Christ Jesus, and he calls these doctrines "infantile tales and childish stories;" yet he has given a dark and horrid portraiture of the human family. "Emperors, kings, and rulers of nations," "are made artificial moral monsters; the members of the aristocracies are formed into irrational animals, more useless and injurious than the birds of plumage, or the beasts of prey;" "the priesthood is a Satanic institution, and in sober sadness the curse of mankind;" "the notions of free will," taught by ministers, "are the sole cause of all the wickedness and misery experienced by the human race;" "all the leading classes of society are deprived of every rational perception, and fit only to occupy one of the larger, or smaller cells in our terrestrial lunatic asylums;" the working classes are in "the pandemonium of original sin, or ignorance," and yet "none are bad by nature," and "all their propensities are in a high degree good." You have now at least one new discovery of this "new moral science," namely, that good causes can produce very bad effects; for if the characters of all who educate, and if all who are educated be so "good by nature," how has education become the fatal spell which has converted the world into "a pandemonium--a dwelling of corrupted imps and malignant demons?" Notice

3. *The concessions which he makes.* He first denies, secondly confirms, and thirdly, concedes the very question in dispute. The secret will come out, and he admits that "moral disease" may exist in his own rational state of society. An infidel cannot be consistent. In describing the government of his "new community," and in pointing out "the duties of the council," he says, "all individuals trained, educated, and placed in conformity to the laws of nature, *must* of necessity, *at all times*, think and act rationally, *except* they shall become *physically, intellectually, and morally diseased;* in which case, the council shall remove

them into the hospitals for bodily, mental, and moral invalids, where they shall remain until they shall be recovered by the mildest treatment that can effect *their cure.*"*

Well may this be called "the *new* moral science of man!" Examine critically the import of the Founder's language. Is not "physical disease" positive affliction of body, or liability to death? Are not "bodily invalids" those who are born organically defective, or persons who have been deprived of the use of some of their limbs, or senses? Is not "intellectual disease" an incapacity of judgment, or a wilful ignorance and blindness of mind? Is not "moral disease" a depraved disposition, a vicious inclination, or a profligate conduct? Are not "moral invalids" the wicked and ungodly, who, for the sake of preserving the peace and order of society, are to be placed in confinement until their "cure" is effected? If this be not a proper explanation of the words quoted, we must have a *new* language and a *new* system of logic before we can understand the terms of "*the Social Bible.*" As the matter now stands, we are brought to adopt the "old doctrine" that "all men have sinned," and that all are sinners, though some are more wicked than others. The cause of these sad effects is the depravity of nature. All the evils of "the old immoral world" may be traced to this direful fountain of corruption. According to the reasonings of the infidel Socialist, "the Rational state of society," which he is forming, will be unhappily cursed with the same diseases. The only difference is, that we are *now* voluntary beings, and, possessing the Christian religion, have the sure means of real improvement; but *then* all the states and morals of mankind will be necessitated, consequently, *depraved beings* must remain what they are, with this additional curse, there will be no prospect of regeneration. This reasoning is not only inconsistent, but,

* Social Bible, page 10. Law 36.

4. *It is deceptious.* What! after all this training and education "to raise us out of the pandemonium of original sin," and to confer upon us, "without chance of failure," "the sure means of increasing progression toward the perfection of happiness," are we to be doomed again by Mr. Owen's awful *exceptions*, to become suffering "invalids?" And are these physical and mental sorrows to be endured, not amidst the kind and sympathetic care of our wives and children, but within the chilling blast of "Public Hospitals," maintained by the charity of infidel Socialists? If history is to be our instructer, we shall certainly jump out of the frying pan into the fire by adopting this "new moral science." However, we shall all do right, except we do wrong; and if we do become even "morally diseased," we shall not be "punished," but only carried to the "Hospitals," and there remain under the "mildest treatment" until we are "cured." What superlative kindness! The bitterness of the pill is increased, however, by the gross deception which has been practised upon our unsuspecting minds. We were first promised a perfect and substantial happiness; and, instead of reaping only a vain shadow which might have been expected, we are dragged by necessity into "Hospitals" which infidel Socialism has provided for her duped disciples, and kept in confinement until cured of diseases which the Atheistic doctrine of necessity should have prevented, according to her pompous promises. And this is a scheme for social improvement! Infidelity *originally* induced, and *now* inflicts every kind of disease; and though she *now* talks of building "Hospitals" *for the first time for every kind of disease*, yet the children of infidelity never did, and never will discover a receipt, which shall cure the moral woes of a ruined world.

The reasoning which we have been exposing, never will convince men of sound minds, without long tried and judi-

cious experiments on a large scale. Let the infidel Socialists then take two thousand of "those characters which are now called bad," and which, they say, "under a Rational state of society would become the most useful and delightful members of their circle;"* let them be placed in the new community "Hospitals," in splendid mansions, or in beautiful parks and gardens; let them be faithfully taught from early life the principles revealed in "the Social Bible;" and let them give us a specimen of their moral power in "moulding their ductile and precious materials" into a race of perfect beings. If they cannot obtain members from the old religious communities, who might, perhaps, spoil their operations by "religious differences," let them form themselves into "a Rational state of society," and exhibit, without delay, the blessed fruits of "the new moral science." This is reasonable, and the most likely way of proving "the great truth" which they have discovered. "Old Adam was too strong for young Melancthon," one of the best divines of the Reformation on the continent; and, at present, it appears quite certain to us, that Mr. Owen would soon find, blessed as he is with the experience of old age, that human nature, "like the colt of the wild ass," is too stubborn for the refinements of his metaphysical creed.

To be serious; let me earnestly remind you, that an experimental knowledge of the fall and depravity of man is of incalculable importance. It is a question entirely of a practical kind. In the medical treatment of bodily disease, to know the disease is half the cure. Partial information, or total ignorance of its nature and tendency, may deprive the patient of his life; so in the science of salvation, the cry of "peace, peace," amidst the sure elements of death, can only certify the doom of the polluted spirit. Conviction of your need of Jesus, will, in this case, be prevented; your

* The Book of the New Moral World, p. 54.

impenitence and unbelief will be confirmed, and the guilty soul will perish in its sins. "They that are whole, need not a physician, but they that are sick." Examine your past life; look into the moral state of your *own* soul, and you will find the disease *rankling* in your *own* bosom. You have sinned; you *know* it; you are condemned by conscience, and by the law of God. Persevere and die in refusing to believe the gospel, and the wrath of God *abideth* upon you. You know you *deserve* to be punished. The poor negro said, "Massa, God punish no man except he deserve it, we have sinned, and therefore we are punished." Can you confute the negro's logic? "Except ye repent, ye shall all likewise perish." Do you not tremble and inquire, "What must I do to be saved?" Be encouraged. "Christ Jesus came into the world to save sinners." "Believe on the Lord Jesus Christ and thou shalt be saved." "Return unto the Lord, and he will have mercy upon you, and to our God for he will abundantly pardon." What a soul reviving doctrine! Pardon for the guilty—the chief of sinners!—redemption for penitent transgressors of the deepest dye!—salvation for the lost! *Tinomana*, a Christian chief of one of the South Sea islands, after stating the happiness of himself and people in receiving the gospel of Christ, seized one of the heathen chiefs by the hand, and exclaimed, "Rise, brother, tear off the garb of Satan, and become a man of God!"

LECTURE I.—CONTINUED.

"THE FIVE FUNDAMENTAL FACTS" EXAMINED.

DANIEL v. 27.

"*TEKEL; thou art weighed in the balances, and art found wanting.*"

"Strength devoid of counsel to direct its efforts, falls by its own weight."—HORACE.

YOUR attention has been called to man's original state of perfection and happiness, and to the scripture views of his fall and depravity. The doctrine of human depravity has been supported by an appeal to facts and the moral history of man; and it has been proved to you, that though Mr. Owen boldly denies the doctrine, yet his descriptions of man, and his admissions of the existence of moral disease, even in his own community, fully confirm the scripture truth. If in one page, I have represented him as confirming these views, and in another as denying them, the inconsistency must not be imputed to me, but to the author of the books from which the extracts have been made. The books are a record of fundamental error, gross contradiction, and undisguised infidelity. "The five fundamental facts" are based upon the false assumptions, that *man is good by nature*, and capable of being brought into *a social state of perfection* simply by a knowledge of nature's unchanging laws." I shall now proceed to show you;—

V. *That the five fundamental facts of Mr. Owen concerning man's character and condition, being opposed to the views*

of scripture, and the facts of history, are false and decidedly irreligious.

I was anxious to have imbodied my remarks upon "the five fundamental facts," in the subsequent parts of these Lectures to which they might have been appropriated without giving to them a separate examination. This plan, however, I found would not satisfy, and was not likely to effect that good which I wished to accomplish. The infidel Socialists make these facts the text of almost every lecture, and have publicly and frequently challenged ministers to refute them. To me, personal application was made to do it, and advantage was taken of my reluctance to make "the fundamental facts" of "infidel fellowship," the subject of pulpit animadversion. On this account, though it may expose me to the charge of tautology, they are embraced in this discourse. Yet, *even now*, some of the particulars summarily expressed concerning them, must be amplified and exposed in the Lectures which follow. The principal design in remarking upon them separately is, to lay naked the sophistical reasonings they contain, and to prove, that they constitute the foundation of a system of unbelief and irreligion. "Tekel; thou art weighed in the balances" of reason, of conscience, and of scripture, "and art found wanting." Some of the false doctrines involved in these "facts" will be noticed more distinctly in their proper place in the succeeding Lectures. "In every work regard the writer's end."

A *fact* then is the real existence of a person or thing, a change produced in existence by an efficient cause, a deed actually performed, or an event which has taken place; it is a reality, not a metaphysical fancy, or a mere assumption. When Mr. Owen, therefore, speaks of facts, we expect to find real existences, not imaginary beings, real effects traced to adequate causes for their production, or

real deeds performed by an agency capable of accomplishing what is attributed to it. Ambiguous terms, equivocal phrases, and an heterogeneous mass of operations *huddled* together without any natural, or relative connexion, may blind the simple and uneducated, but will not satisfy the sound and enlightened portions of the community. Such is the nature of these "fundamental facts." Mental obliquity and moral darkness mark the whole of them.

"*Fundamental* facts," mean facts which constitute the foundation, are essential to the superstructure which is raised upon it, and without which it cannot stand. The system of Owenism has only "five facts," which are called "fundamental;" and if these can be proved to be false and contradictory, the scheme founded upon them will be utterly inefficient to accomplish the purpose for which it is professedly framed. The other "twenty facts and laws of human nature upon which the Rational system is founded," are therefore only of a secondary kind—only accidental—and not essential to the perfect construction of "a new moral science." The complete combination of a new set of circumstances, the entire union of the human race in one family, and the perfect happiness of the whole can be secured with only "five *fundamental* facts." What simplicity and perfection are combined!!

The real existences of things, however, should be ascertained before they are stated to be either facts, or fundamental truths. The propositions should be clearly laid down in as few words as possible, and the connexion between the several parts of a definition should be real and obvious. Nothing can be admitted as fact, except what is undoubtedly true. The dubious experiments and vague opinions of speculative system makers, cannot be obsequiously adopted, until they have been subjected to the test of common sense and rigid investigation. Persons may

build castles in the air, or upon a sandy foundation, and by the vain admixture of what is certainly false and visionary, they may render that which is true extremely suspicious. A system of speculative notions without "strength, and devoid of counsel, falls by its own weight." Examine "the five fundamental facts" by these remarks, and only one simple truth will be found, namely, "*man is a compound being.*" This truth, be it remembered, existed before the Founder of infidel Socialism was born, consequently, it is no new discovery of his; but even this fact, coupled with his explanations, contains the nucleus of a spurious system of philosophy. The others are either false, or absurd; or they are based upon the assumption of premises, the truth of which should have been previously proved. Take them as a whole—view them in the order in which they stand—consider them as connected with the system of "infidel fellowship;" and we deliberately pronounce them to be *false* and *decidedly irreligious.* In proof of this conclusion, notice,

1. *The disguised atheism which is found in "the first fundamental fact."* Owen confesses that this "is the foundation upon which the science is erected." Yes, it is the corrupt nucleus which gathers round itself the grossest absurdities and the most vicious principles! "Man is," says he, "a compound being, whose character is formed of his constitution, or organization at birth, and of the effects of external circumstances acting upon that organization, which effects continue to operate upon, and to influence him from birth to death."*

"I am a man," said Terence, the Roman poet, "and feel a concern in every thing which relates to mankind." This noble sentiment touches a kindred chord in every

* "The five fundamental facts" are taken from the Book of the New Moral World, page 1.

generous bosom, and finds a warm response in every well regulated mind. When, however, you read a definition of man, coupled with remarks which reduce him to a mental slave, bound in the chains of an iron necessity, or to an existence entirely material, your sympathy is awakened, and you feel a generous desire to rescue him from the galling yoke of bondage with which the infidel Socialist has invested him. *Disguised atheism* may seem an odious term to be applied to the *first* fact of "a new moral science," but the following remarks are offered in proof of its propriety,—

(1.) In Owen's first fact, there is *no recognition, or avowal of the great First Cause of man's existence.* Who, or what made him into "a compound being?" Did the generating powers of nature produce him? Did a fortuitous concourse of atoms, whirling *accidentally*, yet in a *specific* direction, give him a form of existence, united with a thinking power, so amazingly profound? or was he created by the ever blessed God, the first cause of existence, and the first producer of life and intelligence? The fact is silent, or it conceals the truth, or it attributes to stupid matter the production of an intelligent being. Only imagine a mental and moral philosopher sitting down to write "a new moral science,"—defining the nature of man,—studying "the elements of his character," examining "the laws and constitution of external nature,"—throwing down the whole framework of existing society,—and professedly laying a foundation entirely new, upon which to raise a scheme to make all men happy! yet, he does not think it worth his notice to recognize among his "fundamental facts" the existence and perfections of God! How distressing to a serious mind is this fact! The heathen inhabitants of *Rarotonga* in the South Seas, when upbraiding a person, who neglected the worship of "the gods," called him "a god-

less Samoan," because the wretched Samoas had "no marœs, nor temples." In "the religion of the New Moral World," there is to be "no public worship, no temples, no public prayers;"* so that while the guilty Samoas are renouncing the grossness of heathenism, and receiving the glorious gospel, we are to be reduced to "a godless" and irreligious state. The foundation of Mr. Owen's scheme is "without God," and every system built on such a foundation, would "demolish every bond which binds man to his fellow,—dissolve every link in the chain of our social being,"—and effectually destroy the only principle upon which society can exist. The Hindoos represent the world supported by an elephant, the elephant held up by a tortoise, and the tortoise borne up by an *unknown something*. Mr. Owen has given us a foundation scheme for the happiness of society without an adequate cause for its support; for his notion concerning "an unknown cause," is not much superior to the Pagan's fancy respecting "*an unknown something*," which supports the world. The parasitical plant abounds in the islands of the Pacific ocean, and this fact has furnished the natives with an appropriate proverb, or simile, to describe a boasted discovery which rests upon nothing. We are tempted to favour you with it: "That is," say they, "a splendid thing without a foundation."†

(2.) Owen's first fact assumes, *that man's nature is only a material compound, which is a further proof of disguised atheism.* In the foundation principles of "a new science," we expected to find a clear and correct definition of the nature and character of man. A school boy knows, that "man is a compound being," but of what is he compounded? Of what does his organization consist? Has Mr. Owen revealed the truth? A compound is a mass of matter formed

* Religion of the New Moral World, p. 95. † Owen's remarks concerning "the first cause" will be examined in the fourth Lecture.

of various ingredients, and an organization is a proper
struction of several parts to answer a special purpose;
these terms can only be applied to material existences
are not applicable to the mind of man, except in a
highly figurative. Is man only a lump of matter
pounded of carbon, oxygen, hydrogen, and azote?
flesh of animals is compounded of the same ingredi
and, though the different proportions, which enter int
separate organizations, constitute a distinction, ye
elements of the material compound are similar. Is
Owen's "compound being," then, only a well-shapen
of flesh—a structure of well-jointed bones? Or is man
an organized system of sinews, arteries, and blood,—
mated with life—yet only mechanical in his moveme
compelled to move like a machine, and absolutely subj
by the arbitrary power of circumstances to a con
worse than a galley slave? What a splendid piece of
chinery! What a beautiful form! What an exquisit
nicely adjusted mass of organization, animated with
powers! yet what a helpless being! for Mr. Owen'
does not recognize that *immaterial principle*, or *imm*
spirit, which is associated with human existence, and v
constitutes the peculiar glory of man. Without the
we pronounce that fact, "the baseless fabrick of a vi
—the dreaming fancy of a deluded materialist!

The writer is quite aware, that Mr. Owen allows
to possess "intellectual faculties and moral powers;"
does he admit these qualities to prove the existence
thinking power in man, distinct in its nature from m
and which we call mind, or soul? No such thing; f
cording to his reasoning, they are only "the instin
human nature," which man "is compelled to receive,"
"for which he is not accountable." Man, therefore,
sesses no inherent and voluntary power of motion, or

bility of originating thought; but is "*constituted altogether* a being of physical, intellectual, and moral feelings,"* and, consequently, is the mere recipient of foreign impressions received only through the medium of the senses, and originated in a manner precisely similar to the instincts of animals. We know that man is an organized being, existing in this world, surrounded by circumstances, capable not only of physical movements,—not only of natural appetites, like the animal, but of intellectual discrimination and moral action. But be guided by the infidel Socialist, and man is nothing, except a bundle of perceptions, a collection of ideas, infused into his organization, a crude heap of animal "instincts," and a *material* construction of "*moral* feelings;"—a being composed of various ingredients,—compounded *chemically together* †—partly organized into the constitution of the living being called man, and partly created and impressed upon his brains, or ingrafted into his nature by inert matter, or the unintelligent influence of wavering circumstances—men are only "living machines." If this doctrine be true, man is not much superior to a tree, which grows as nature stimulates it; or a stone, which moves so far, and so long, as it is moved by external force; or, at all events, if he be the senseless being, which this fact makes him, he is scarcely equal to an animal, and certainly possesses no more power of originating thought than a lobster, or a mastiff! Is not this "first fact," explained by Mr. Owen himself, contrary to that kind of truth which is self-evident to the consciousness of a plough-boy? ‡

* Book of the New Moral World, p. 21. † The Book of the New Moral World, chap. ii. p. 5, you will see the A B C process of forming new compounds, not so much by a "mere mechanical impression" as by "a chemical action." ‡ The writer only reasons here upon the fact and explanations of it; because the second Lecture will examine the subject of Materialism.

(3.) *The gross misrepresentation of the relation which exists between men and external nature*, contained in "the first fundamental fact," is another proof of *disguised atheism*. He assumes that man is *entirely passive* under the dominion of nature, not only in the reception of a certain organization, and the germs of his intellectual faculties, but in "the formation of his character;" and that character is not only given at his birth, when a helpless infant, but through all the periods of his maturity and existence until he dies. He also represents, "the constitution, or organization of man at birth," and "the effects of external circumstances upon it, continually acting and reacting each upon the other," as constituting the *efficient causes* which operate in "the formation of the whole of his character, physical, mental, and moral."* If this be not *atheism disguised* amidst the operations of stupid matter, and gross materialism *concealed* amidst a gingle of misapplied terms, by which both the mind of man, and the intelligence of Deity, are hidden in oblivion, in what language and principles are such doctrines to be found? Atheistic sentiments were never conveyed in the vocabulary of men, if this language do not contain the monstrous conception, that a man lives "without God," moves without an adequate cause, and dies "without hope!"

"The juggle of sophistry consists, for the greater part, in using a word in one sense in the premise, and in another in the conclusion,"† and that juggle is carried on by applying terms which are strictly of a mental and moral kind to physical existences and operations. A juggler is one who practises sleight of hand, and deceives the spectators by a nimble, or active process, by which he eludes the sight, and pretends to do, what in fact he does not do, *only in appearance*. The infidel Socialist, appears to me, to be a fanatic unhappily deluded himself, or, a mental and moral juggler,

* Social Bible, pages 3, 5. † See Motto at the head of this Lecture.

concealing what it is of importance to reveal, and hiding from your view, in a multitude of verbose evolutions, the trick by which you are deluded; and, thus entangled and diverted, you are some time before you perceive yourselves involved in the anti-social labyrinth of infidelity. Exercise your discrimination; make a distinction in the use of terms, and you will immediately detect the contrivance by which your moral safety is endangered.

Notice the misapplication of terms. The term *character* is descriptive of a person, and is generally applied to his mental faculties, and moral powers, and dispositions. It refers to personal qualities, and is not usually applied by moral philosophers to physical existences, except in a sense highly figurative and extremely vague. The term, then, as here used by Mr. Owen, is very ambiguous, and calculated only to deceive his uneducated readers. He rapidly passes over his "compound being," without telling you what might be expected, of what he is compounded, to the formation of his character. Without allowing you time to discriminate, he at once gravely informs you, that "the character" of this "compound is formed of his constitution," whereas the constitution, or organization must be the being itself, composed of various ingredients. Without any explanation, he then applies the term character to the physical organization of the infant at birth, to which it is not strictly applicable, unless the writer intends grossly to misrepresent the meaning of our common forms of speech. I would rather refer such an *unexplained* application of the term to the obscurity of the author's mental vision. If we wished to expose ourselves to ridicule, we might describe the existence and character of a loaf of bread, or of a mushroom in similar terms. A mushroom is a compound being, whose character is formed of the dunghill on which it grows, and the effects of the atmosphere by which it is surrounded, and these

circumstances act and react upon the organization from birth to death! A loaf of bread is a compound being, whose character is formed of the nature of the wheat, the quality of the water, the vital power of the yeast, and the skill of the housekeeper, who very wisely compounds them altogether to sustain our lives; and what with the internal excellency of the flour, and the external circumstances of water, yeast, and housekeeper, we have upon our table a fine compounded being of bread for breakfast! "Man is a compound being, whose character is formed of his organization, and the effects of external circumstances," and so is a loaf of bread! And this is the "foundation fact" of "a new moral science!"

Observe the fallacious conclusion. Suppose you allow Mr. Owen the physical use of the term character, there still exists a lurking fallacy in the conclusion to which he leads you, namely, that *the mind* of man is *entirely* subjected to external circumstances, through the whole period of its union with the body, until the organization is dissolved. Because we had no power in making the body, and because we did not create the original germs of our own minds, which constitute the distinctive elements of our future character, therefore, "man's whole character," from birth to death, "physical, mental, and moral, is formed *independent of himself!*" Is not the organization a part of the man? yet "the whole character is formed *independent of himself!*" Contradiction and fallacy, are combined together to destroy the free agency of man! Denying, therefore, the freedom of the will, and the responsibility of man for his conduct and character, he may be an atheist, or a villain with perfect impunity, neither fearing God, nor regarding the interests of man! "Give me," said Archimedes, "but another earth on which to erect my machines and work my lever, and I can move the earth itself." Mr. Owen's conclusions in moral science are like the machines of Archimedes, they have nothing upon which they can stand.

The misrepresentation, which this fact contains, of man's relation to external circumstances is too gross to be admitted. The question is not whether we act from design, but have we any choice? Do we accommodate ourselves to circumstances and frequently make them serve our purposes? or are we compelled entirely and universally to submit to their control? According to Mr. Owen's fact, man's connexion with them is like the relation of an *obsequious* slave to his cruel tyrant. Can this be true? Are reason, conscience, memory, and the affections absolutely required to bow in every exercise to the floating atoms and unintelligent circumstances by which man may be surrounded? To reason in this manner, concerning man's intellectual and moral character, is a daring outrage upon the common sense views of a West Indian negro! We may not be able to stop the torrents of a mighty river—to hush to silence the roaring waves of the falls of Niagara—to extinguish the burning fires of Mount Vesuvius—to ascend inaccessible mountains —to walk on the fathomless ocean of waters, or to create a new limb, or to restore our sight, if born with these organic defects, because, in these cases, we are compelled, from physical weakness, to submit to such circumstances. This necessity, however, arises not from the activity, or influence of the things by which we are surrounded, or the nature of the defects with which we are afflicted, but from a deficiency in our own powers. Is it not then a gross misrepresentation to conclude, that because we cannot always control external nature, or remove physical obstacles, therefore, we have no power over our intellectual and moral character? Because we cannot do what we are not able to do, on account of weakness, or the absence of voluntary agency, as is the case in the periods of infancy, therefore, when we are men, we cannot do what we can do, and what God and nature require us to do! Do not give this the name of reasoning;—it is *disguised atheism.* But

Observe the true state of the case. Man's connexion with the world is that of an intelligent and voluntary being, responsible, not for his existence in it, nor for his physical form, nor for his inability to control what is absolutely beyond his power, but for the use of his faculties in the regulation of his conduct as a moral being. Man is adapted to external nature, and external nature is adapted to him, supplying his wants with suitable provisions, and furnishing him with means to alleviate his woes; but it is *the mind* which makes nature thus subservient to his will. Nature would be a blank, and her vast storehouse a boundless vacuum, but *mind* can read the lessons which are engraven upon her bosom for his instruction, and apply, for his happiness, the treasures which she has provided for him. She becomes his servant, and is not his absolute lord. "And God said, let them have dominion over all the earth." The organization of man is wonderfully formed, all the parts of the construction acting in delightful harmony, some of which are wisely formed to carry on their operation without the conscious direction of mind when the person is asleep, while others, employed in the active duties of life, are under its *special* control, so that we have some influence over the organization itself. By industry, exercise, a healthful diet, and rigid temperance, which are matters of choice, the constitution may be sustained, and, in some cases, improved; while by licentious conduct and intemperate manners; which are the objects of a voluntary and guilty preference, we may "not live out half our days." Let the immortal spirit "return to God who gave it," and the body becomes a senseless corpse. If we have some control over actions by which the interests of our bodies are secured, or by which injuries are inflicted, we are responsible to God for the results of our conduct. If we have a power over the inferior part of our nature, most certainly

we have some control over the exercises of the mind, and the dispositions of the heart, by which all our interests, both for time and eternity, are deeply affected. To deny this, as Mr. Owen's "fundamental facts" certainly do, is to misrepresent our character, and plunge us into all the absurdities of an *atheistic creed.**

Having then disposed of "the first fundamental fact," by pointing out the *disguised atheism* which it contains, we request your attention to "the second and third fundamental facts," which will be examined together, because the same sentiments are maintained in each of them. They constitute two more links in the material chain, by which the interests of immortal beings are irrevocably bound. The infidel Socialist blinds his dupes with the prospect of an earthly paradise; but a slave, in golden chains, is a slave still; and if he must not have his liberty, but be compelled by irresistible fate to perpetual bondage, his flaming eyes will utter the indignant frown against the specious pretext of him who pretends, all the while, to be promoting his social enjoyment. This is, what I call, lampooning the character and condition of men! That these facts are false and irreligious, notice,

2. *The doctrines of necessity and fatalism which they openly avow.* These may appear revolting principles to the minds of Christian readers, but "the facts" themselves will bear testimony to the correctness of the terms in which I have designated them. "The second fundamental fact" says, "Man is compelled by his original constitution to receive his feelings and his convictions, independent of his will."

Much has been said upon "the first fact," which contains indeed the *essence* of the whole. I view all the others as

* The influence of circumstances, and the moral consequences of maintaining their absolute control will be examined in the third Lecture.

the deformed branches of a first corrupt stock. This fact, you perceive, continues man *a passive* being in the hands of unintelligent nature, which operates irresistibly upon him, and produces through life effects upon its helpless victim without his consent. Nature, after a few struggles, has organized "a compound being," and now "his constitution *compels* him to receive, what he had no thought of ever possessing, namely, feelings and convictions *independent* of his will." But is not "the constitution" the man? or, at least, a great part of the man? The "constitution *compels* the man to receive," namely, the man *compels* the man! for surely "the constitution" and the man are not two separate and independent beings striving for the mastery? What contradiction and absurdity!

And not only so; but you have false assumption. The fact assumes, that man is not free to choose in any of his actions; that, consequently, he is not responsible for his conduct; and that there is no connexion between "the feelings and convictions" and *the will*. "Man," says Mr. Owen, "is *compelled* to receive them *independent* of his will," so that the will of the man has no connexion with "the feelings and convictions" of the man. This is a fundamental fact of "a new moral science!"

What is meant by "his *original* constitution?" I suppose the infidel Socialist to mean, the constitution which he received when he was organized. This *original* organization then given him at birth, though it is perpetually changing, and after the course of a few years, is composed of particles of matter *entirely* new, yet "*man is compelled*" by it, when gone, nobody knows whither, "to receive feelings and convictions" into his renewed constitution, or rather organization, which is daily receiving needful accessions of new matter. This absurdity cannot be avoided, because circumstances are not mentioned as having any influence in

this second fact. "The constitution" is considered the *sole cause* of all our "feelings and convictions," and so complete is the sovereignty of it, that "the influence of circumstances is *modified* by the *particular* organization of each individual; and the distinguishing character of each individual is thus formed and maintained through life."* The term modification may signify little, or much; and, if the organization has the power to *modify* circumstances, does it not possess the power to *modify* its own "feelings and convictions?" What becomes then of compulsion? If then "the particular organization" be "the compound being," and, if he do possess so much power as to *modify* circumstances, Mr. Owen brings us to the conclusion, that man forms his own character, and, consequently, is a voluntary being, and is responsible for his actions. In some cases, Mr. Owen makes man, as to his intellectual and moral character, the wretched and entire slave of circumstances; and in others, he gives him power to *modify* them. Thus he demolishes his own system, founded on "the facts and laws of nature," and therefore he is condemned out of his own mouth.

To talk of compelling the mind of man is contrary to common sense, and implies a gross contradiction in the use of terms. The *very idea* of *compelling* a man "to receive feelings and *convictions*," implies the notion of stern resistance; and what is this but the exercise of his will?—namely, he is unwilling to receive them, or he submits against his will. Suppose he is willing, he wills to receive them upon the evidence presented to his mind of their correctness, and, of course, he is not compelled. If he do, however, *receive* them, no matter how they come, he does *receive* them. Into what does he admit them? Is he com-

* The Book of the New Moral World, page 2.

pelled to receive feelings and *convictions* into his flesh and bones *independent* of his mind? or do they get, no matter how, into the deep recesses of his mind at all? You smile; but you will quickly perceive the folly of this system of moral philosophy; because, if they do enter the man's mind, and he is personally conscious of them, (and how can *he* receive them, without being conscious?) they cannot be said to be *entirely independent* of the will. If he is conscious of receiving them and acts upon them, he exercises a voluntary power, and is responsible to God. These remarks are confined to convictions, and those feelings which are of a moral kind. It is falsehood to say that man, that is, *the mind* of mind, is compelled to receive his convictions *independent* of his will, unless it can be proved, that the convictions and faculties of the mind and the material body belong to two distinct and independent beings.

The third fact is similar in sentiment to the second. "His feelings, or his convictions, or both united, create the motive, called the will, which stimulates him to act and decides his actions." In the second fact, he admitted the existence of the will, though *independent* of the convictions; but in this he denies that existence, until it is created by "the feelings, or the convictions, or both." In this fact, he admits a connexion to exist between the convictions and the will, similar to that which exists between cause and effect; because they "create the motive called the will," which "stimulates and decides the man's actions;" yet in the former fact man is said to be "compelled to receive his convictions *independent* of his will." A power is given to *mere abstractions to create* a new faculty of mind. What an intricate "channel with a mazy flood!"

His reasoning not only contains gross contradiction, but is full of confusion and falsehood. The "convictions, or feelings, or both," says Mr. Owen, "create the motive

called the will." Here he confounds things which materially differ. The will is not the motive, nor is the motive the will. The motive is the subject of consideration for the understanding, and as the judgment approves, or disapproves of it, so the will is *morally* influenced to prefer, or reject the object presented. The manner in which this fact is expressed is calculated to deceive the unwary reader. The word "feelings" is applicable both to the body and the mind. It expresses the nature of those sensations which we possess when some material substance presses our bodies, as fire, or a sword, and the mind becomes conscious of painful sensations. If we *will* put our hand into the fire, we shall be compelled, *nolens volens*, *willing or not willing*, to receive the feeling of pain. This is a very merciful necessity. The mind also may contemplate some distressing object, or review some painful occurrence, and we immediately become susceptible and conscious of painful emotions. These sensations, however, may be *modified* or *augmented* by the manner in which the mind views the event, or considers its interests involved. Thus the term "feelings" is applicable both to body and mind, while mysteriously united together. A dead body feels nothing, because it possesses neither life nor mind.

By uniting together, therefore, the terms "feelings and convictions," the latter of which is not applicable to a material organization, and then speaking of the man's being compelled by his organization to receive "both feelings and *convictions independent* of his will," he is guilty of confusion and equivocation, which can never be pardoned in a moral philosopher. He stands convicted again of a gross misapplication of words. It has been remarked, that the term "feelings" applies both to the body and the mind, and its application has been explained. Here Mr. Owen deceives you. The term "convictions" is a moral or mental one,

and can only be applied to the mind. The body is the subject of pain and the mind is conscious of it; or rather it is the mind, or the mysterious principle of life, which gives the body that peculiar delicacy of touch to every part of our frame. When life is extinct, the body gives no signs of being susceptible of any sensations. The body is made to move by the special direction of the mind according to its voluntary determinations. The term "convictions" applies to the mind, and no convictions can be *forced* into it from any source, or received by it, except by its own voluntary exercise upon the evidence presented to it. That evidence may differ both in kind and degree, and so will be our convictions. Self-evident truths do not admit of any reasoning, fire will burn, and two and two make four, and these truths are received by the mind on grounds which cannot be disputed; but all other kinds of truth admit a process of reasoning to establish them. The mind is in doubt, or it has a firm persuasion, or it is fully convinced of the truth; but it is not compelled. You might as well talk of compelling convictions into a loaf of bread, or into the horse on which you ride, as of *compelling* convictions of moral truth into a man's mind by his organization. The organization cannot give convictions, because it is not capable of convictions *independent* of the mind, and the mind will not receive them contrary to its own pleasure, whatever compulsion you use. The man will rot in a prison, or burn at a stake, if he so determine, before he will bend to your compulsatory power. "If I had," said a dying martyr, "a hundred bodies, I would suffer them all to be torn in pieces rather than recant."

> "Hear then my firm resolve—and now
> The guards, the racks, the flames prepare;
> And brand me false and frail as thou,
> If I retract or tremble there:

"Go thou, thy bleeding Lord disown;
Be mine the faithful martyr's crown!"*

Besides,

"A man convinced against his will,
Is of the same opinion still."

Why does man do this, or that, or the other? because it pleases him to do it; he is persuaded of its truth, or it suits his fancy, or gratifies his selfish and depraved inclination. Moral compulsion is a visionary climax of Mr. Owen's.

While "the third fact" in some respects contradicts the one that goes before it, the false assumptions of "the second fact" are confirmed and enlarged. These two facts suppose, that man does not possess an original faculty of mind called the will, which enables the mind, in unison with its other powers, to make a deliberate and voluntary choice; they also assume that man has no mental, or moral power to will, until "the feelings or convictions" of "the *original* constitution *create* and *compel* the motive," which necessarily "decides the actions;" and they conclude that the Pagan doctrine of fatalism is a well established truth, founded upon the true nature of things, and is ever operating in the production of an eternal and successive series of necessary effects, not only in physical things, but in the mental and moral economy of man. This absurd and atheistic doctrine is not fully avowed in so many words, but let any person read "the first three facts" deliberately, and he will be convinced, that Owenism is a system of gross infidelity. These two facts are not only contrary to the word of God, but,

(1.) *They accord with the sentiments of Pagans and infidels.* Zeno taught that "all things are subject to fate." Plato says, "fortune and opportunity, govern all the affairs

* See Nicholson's Sacred Garland, p. 113, a useful and interesting book, for every day in the year.

of men." Maximus Tyrius "compares fate to a rigid tyrant that draws us by force and we must obey." Tacitus was uncertain, "whether human affairs were governed by fate and immutable necessity, or by chance."* The Hindoos regard "man as a mere machine, all the impulses of which arise from indwelling Deity," and "attribute all their actions to God, whether good or bad."† Hume says, "that motives are causes which operate necessarily on the will, and that man is a mere machine."‡ Read these quotations, to which many more might be added, and can you doubt the infidelity of the writer of "the Book of the New Moral World?" The Pagans attribute all their actions to "the gods," or to "the fates;" but the infidel, not wishing to recognize the principle of religion in any form, makes man the subject of an immutable necessity, and teaches you that all his feelings and convictions are compelled "by nature's laws." Mr. Owen, however, augments the absurdity by making "the *original* constitution" of the man "to compel all his feelings and convictions *independent* of the will," and then he teaches that "both united, create the motive, called the will, and decide his actions." Here you have the essence of Paganism offered, as a substitute for the Christian religion, to a professedly Christian community! The second and third facts are,

(2.) *Opposed to the obvious exercises of reason, and are therefore false.* In the whole process of reasoning, through the various steps by which we arrive at the conclusion, we reflect, compare, suspend, deliberate, and then determine on a certain course of action in accordance with the convictions of the understanding. We thus find within ourselves a will, a power to make choice of one class of objects in

* Leland on the Christian Revelation, vol. I. pages 306, 314.
† Collyer's Lectures on Scripture Comparison, p. 159. ‡ Dwight's Infidel Philosophy, p. 30.

preference to another, or to determine on one course of action instead of the other which we have rejected. The intentions of the mind and the preference of the will, become the subject of a personal consciousness which no metaphysical reasoning can shake. A person may dispute the freedom of our actions, or he may assert, that we are necessitated, but it does not materially effect the consciousness which we have of these voluntary operations of mind. The infidel denies that they are voluntary, yet he reasons in the same way; and the Christian, though he confesses the necessity of a Divine influence to work in him, yet, he is fully conscious of the voluntary choice of his mind. Except, in cases in which we are prevented from action by the intervention of physical causes, we feel that we are free, and in this freedom consists our responsibility. We are fully conscious of personal qualities, either good or bad, and of being the subjects of principles and actions. In these our character consists, and no sceptical reasoning can entirely obliterate the conviction, that we exercise a power by which these moral qualities are originated and controlled, and these actions are performed. We may pursue one line of conduct with pleasure, another with some degree of reluctance, because our judgment doubts the propriety of it; or we may be constrained to adopt another course, against the *real* inclination of the mind. All these instances imply the existence of the will, and the power which we possess to control our moral conduct. We may sometimes not exercise it with prudence and discrimination, and may yield to influences, which it would be wise and safe to withstand, while in other cases, we resist unto the death every temptation of bribery and corruption. These instances tend to establish the fact, that we are the subject of a voluntary power, of which nothing can entirely deprive us, except a physical obstacle, which our weakness prevents

us from removing; or the *habit* of sinning which *we ourselves have created*, and by which we have become the *voluntary* slaves of a corrupt and wicked principle. For physical necessity we are not held responsible; but, if we have by repeated transgressions hardened the heart and corrupted the affections, to that degree of obduracy, so as almost to originate the moral necessity of rebelling against God, we have incurred a most fearful responsibility, and, except Divine compassion almost miraculously interpose, nothing awaits us but final perdition. Owen's "second and third facts" are,

(3.) *Contrary to our moral judgment and therefore are false.* In perfect unison with the above remarks; our conscience, or moral power of judgment, passes upon our conduct its solemn verdict. If our dispositions and actions be virtuous, and in accordance with the will of God, we enjoy the sweetest satisfaction; but if vicious, we have the keenest reflections, the most overwhelming guilt, and the most fearful apprehension of present, or future punishment. So instinctive and righteous are these convictions and feelings, that no process of right reasoning can remove them; nothing but gross corruption, hardened impenitence, or infidel falsehood can silence, or pervert the moral testimony which is given to the truth, that you are voluntary beings and responsible to God. Unless, therefore, it can be proved, that there is no distinction between virtue and vice, and that there is no truth in the moral judgment of man, we pronounce "the second and third facts" of Mr. Owen to be *false and decidedly irreligious.**

Having disposed of three "fundamental facts," let us proceed with our animadversions. In doing so, allow me to inquire concerning "the fourth fact,"

3. Whether Mr. Owen means to question *the unity of the*

* See also the Second and Third Discourses.

human species? or whether, in wording "the fourth fact," *he is only guilty of culpable mysticism and equivocation?* If he do question that *unity*, we at once pronounce the fact to be false, because contrary to historical truth and the word of God. If he do not doubt the *oneness* of human nature, he is still highly culpable for involving the subject in so much obscurity by an equivocal use of terms.

> "'Tis great, 'tis manly to disdain disguise;
> It shows our spirit, or it proves our strength."

The "fourth fact" then asserts that "the organization of no two human beings is ever precisely similar at birth; nor can art subsequently form any two individuals, from infancy to maturity, to be the same." In explaining this fact, he not only speaks of "this variety in the organization at birth," but informs us that "it is daily and hourly increasing after birth, by the influence of different circumstances," "acting, of course, in a different manner upon two different organizations, producing different results, and thus each man is made to differ essentially from all other men."* Men, pretending to be moral philosophers, should have clear perceptions of truth, openly avow, in plain language, the sentiments which they hold, and, disdaining all subterfuge, should make the meaning and application of the terms employed as obvious as possible. Important rules of reasoning, are frequently neglected by Mr. Owen, and, on reading this fact, even as a part of his infidel theory, it is extremely difficult to know what *he* really does mean.

Let us examine it. "No two human beings are precisely similar;" and "no two individuals" can be made "to be the same," because "each man is made to differ essentially from all other men." What ideas does he intends to convey by the words, "the same and precisely similar." Does he mean that no two individuals can be one or "the same?"

* The Book of the New Moral World, page 16.

This needs no dispute. Does he intend to insinuate that no two human organizations are similar in nature? This is false. Does he mean, that men so *essentially* differ, as to mark them with the distinctive elements of a diversified origination? This is an infidel theory; but it is a glaring untruth. But why so much ambiguity?

> "Who can thank the man he cannot see?
> Why so much cover? It defeats itself."

Let us explain the terms. The primary idea of *same* is, that it is only applicable to a single object. In this sense, no two persons, or things, can be the same. In this sense, it does not imply similarity. The word is used, however, in a secondary sense, and denotes similarity, and admits of many degrees. We say things possess the same nature, when there is great similarity; and when we are speaking of two things, we describe them as being nearly the same, or very similar, or much like each other. Is not this correct speaking? It would be the most ridiculous trifling, to suppose that the infidel Socialist intends to use the words in their primary sense, because every child knows that two persons are two, and cannot be made into the same, or one, unless you can "chemically compound" them into one being. If he mean by the use of the word, that no two persons can be made to have exactly the same features, the same tone of voice, the same number and weight of particles in the body, and precisely similar powers of mind as to the degree, no person will dispute with him. "Faces are not all the same; nevertheless, *they* are not entirely diverse;" it is, however, the qualities of our nature which teach us, we belong to the same family, are made of the same materials, and constituted, by the possession of souls, intelligent beings. This oneness of nature, amidst a pleasing variety, in many respects, is wisely ordained to promote the domes-

tic and social happiness of the human race. Is this the *essential* difference which he advocates? If this be the only sense in which he uses the word in this connexion, it is really difficult to perceive what *essential* connexion it can have with his splendid theory, or to imagine that a moral philosopher would pompously set forth a truth so simple, as "a fundamental fact" of "a new moral science," and insinuate that all the world is ignorant of it, except himself and his disciples.

"*To differ essentially*," then, may simply mean, a wise and benevolent diversity in the oneness of the race, which is calculated to promote the beauty, and harmony of the whole family of man; or, it may mean, in the mouth of an infidel, an *essential* difference in the constitution so clearly marked, as to lead to the unscriptural conclusion, that the varied tribes of the race, had each a different and independent origin. Which of these views is contained in "the fundamental fact?" Have we *now* got hold of the infidelity and irreligion, which it teaches under the cover of an unpardonable ambiguity? What I know is, that it is understood in the latter sense, by infidel Socialists. Two of them in conversation with myself strenuously maintained it, and declared their conviction, that the Negroes among whom I have preached the gospel, had a different origin to Europeans, and were a different race of beings. If Mr. Owen then intends to deny to men a nature precisely similar in its distinguishing features, or to maintain the existence of different originations at the commencement, and thus to question the unity of the human species, we should pronounce at once the sentiment to be *false and irreligious*, because it is contrary to well-ascertained facts, and involves a denial of the truth of the inspired volume. The reasons which I assign for coming to this conclusion are,

(1.) *The Statements of the Bible.* The word of God re-

presents the human family, as originally springing from Adam and Eve, a single pair, and the first of the race. In the first part of this Lecture, we described their original perfection and happiness. The Bible declares that the first human beings were "constituted of a material animal body, and of an immaterial intellectual soul, distinctly marked in its origin, as communicated by and from the Divine intelligence." The scriptures "trace all the successive generations of mankind, as inheriting the likeness, corporeal, mental, and moral, of their first parents." The doctrine of a common nature is hereby established, and all the branches of the human family are thus shown to be intimately related to each other. The identity of human nature, and the closeness of the relationship, existing among mankind, constitute "the foundation of all social duties and affections." In every age of time, in every part of the world, and under every variety of circumstances, this identity of our nature has been observed, and this intimate relationship has been proved. "If we take persons from the extremes," says J. Bryant, Esq. "at a very great interval of latitude, and compare them together, they may possibly seem to persons unexperienced, quite different beings. But if we approach from the one to the other by degrees, and observe the different nations, who furnish the interval, there will appear a just gradation, and the variation will be found no more than might be expected from manner of life and situation." This observation will confirm the scripture-truth, that "God has made of one blood all nations of men to dwell upon the face of the earth." The covetous West Indian planter, and the American Slave-holder may denounce the poor *Negroes*, whom their cruelty has oppressed, to be a species of animals;* the selfish Boors of Southern

* When the author resided in Jamaica, he saw it advocated in a public paper, that the Negroes are a different race of beings, and this view was taken of them to excuse the horrors of slavery!

Africa may vainly imagine the *Hottentots* to belong to a different race; the proud Hindoo Brahmins may deprive the *Sudras* and *Chandalas* of all civil and religious rights, and herd them among monkeys, dogs, and asses; and the infidel, acting in unison with the sentiments of this unhallowed fraternity, may pretend to discover in the many varieties of the human race several original diversities; yet the Bible record remains true. The views of unregenerated man only exhibit his pride and depravity. The nature of man is one, amidst all the peculiar powers by which it is distinguished—the family is one, amidst all the variety of form, colour, and circumstances—and it will be found to harmonize in all the essential peculiarities of humanity, and confirm the doctrine of the Bible, that all the race sprung originally from Adam and Eve, the first parents of mankind. The scripture statement is corroborated,

(2.) *By historical knowledge and scientific researches.* Are not all human beings organized in a similar manner? Have not all bodies of a similar physical form? Have not all the same number of members? and the same quantity of senses? Are not the animal appetites the same in variety and nature? Have not all a similarity of moral attributes, and of domestic affections, in accordance with the *leading* points of the moral law, though there may exist occasional and even extensive deviations among some of the tribes? Amidst all the numerous dialects of human speech, is not language peculiar to man, and *radically one*? and does there not exist good evidence, that all its varieties have sprung from one common source? Do not all human intelligences possess similarity in the peculiar characteristics of mind? yet are they not capable of every variety of mental and moral state, which is consistent with the oneness of their nature? The results of civilization, and the effects of religion among the

millions of mankind, some of whom were once in a savage condition, give ample proof of the truth of these remarks. Britons once lived like savages and wore painted skins. Cicero, the Roman orator, writing to his friend Atticus, recommends him not to obtain slaves from Britain, because "they were so stupid and utterly incapable of being taught, that they were unfit to form a part of the household of Atticus." Now British intelligence keeps the nations in awe, and the *religious* benevolence of her people is providing means to enlighten and convert the world. There does exist then a precise similarity among the human family, except in the different colours and forms of their bodies, and in the different degrees of their intellectual and moral character. These may be accounted for by the different conditions, savage, or civilized, which diversify the human race.

Let not curiosity then lead you astray; and do not yield to idle doubts, or sceptical objections. The truth of the Bible is corroborated by scientific information. No difference exists but what can be rationally accounted for. Physical causes, and the ever-varying circumstances of man's condition, are sufficient to account for the diversity of form, colour, and mental states, which mark the human race. No satisfactory proof has been given, none can be produced to destroy the identity of nature, or the unity of the family of man. The Jews, originally a fair people, at Cochin on the coast of Malabar, it is stated, "are now grown as black as the other Malabarians, who are hardly a shade lighter than those of Guinea, Benin, or Angola." This is a discovery which clearly proves that "the different complexion of the different sons of Noah may be occasioned by difference of climate, air, food, water, and other natural causes."* When in the West Indies, the climate had so much effect

* Bryant on the Authenticity of the Scriptures, page 252.

upon myself, that I was on several occasions supposed to be a man of colour.

Learned naturalists have examined the subject critically by investigating sources of evidence, derived from analogy, the languages of man, and the various changes existing among animals. In the several divisions of the human race important diversities were found to exist, yet in "each of them there were remarkable approximations to the characters prevalent in the other tribes." The result of their labours is satisfactory, and "sufficient to establish the inference, that the human kind contains but one species, and therefore by a second inference but one race." "The diversities in physical character belonging to the different races, present no material obstacle to the opinion, that all nations spring from one original."*

Whatever modifications and variety, therefore, may exist among human beings, or however great the diversities may appear, arising from the influence of climate, or the force of local habitudes, or the power of education, man remains the same being, and is marked by similar qualities. The species is continued by the ordinary laws of propagation, and whatever number of generations, or length of ages roll away, no alterations take place in the physical structure, or the peculiar characteristics of human beings which destroy their identity. The generations before the flood, possessed a constitution as definite and perfect, as those of the present century. Man is man in every period of time, in every climate of the globe, and under every system of education. Analyze the mind of a savage, or the thinking power of a Sir Isaac Newton, yet amidst the animalism of the former, and the mental perfection of the latter, you may discover the distinctive elements of that mysterious principle which marks the man. He may be modified and

* Redford's Holy Scripture Verified, page 55.

renewed to possess a character highly cultivated and moral; or you may degrade him into a ferocious cannibal; but he has still remaining a mental and moral constitution, which no laws can entirely destroy, and no system of education can completely eradicate. Among the grossest forms of idolatry, you may trace the existence of those primitive truths which are inseparably united to the human race—namely, the great truths, that man derived his nature from our first parents, and his existence and powers originally from "the great Spirit," the Creator of all things and the Author of all our mercies.

"How reason reels!
O what a miracle to man is man!

Another proof exists of the similarity of human beings which the infidel Socialist will not see. The fact of man's apostacy from God, and the universal evidence which is given of the common depravity of man's nature are rejected with contempt. Whatever diversity may exist, in other respects, among the various tribes of men, one dreadful uniformity of depravity prevails. All are alienated from God, and all rebel against him. This uniformity in depravity and guilt, springs from a oneness of principle, deeply seated in corrupt nature, and originates all the diversified forms of evil which depraved intelligences have to endure. Our world is filled with moral woe, and all the horrid variety of evils arise from the principle of sin which operates in every age and nation with fearful uniformity. Idolatry, superstition, infidelity, hypocrisy, and practical unbelief, are only the different forms in which this corrupt principle reveals its direful power. O! says Mr. Owen, "man is not bad by nature," and "no two organizations are precisely similar." What a monstrous violation of truth! What a fearful determination to repudiate the clearest evidence,

when it interferes with the fond speculations of an infidel system of philosophy!

Blessed be God for the Christian religion! The grace of God abounds in the gift of his only begotten Son. "There is *one* God, and *one* Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The great purpose of his dying love is to reconcile man to God, to unite man to his fellow man, and to form one family. Whether we be Jews, or Gentiles, bond or free, Barbarian, or Scythian, we may all be made *one* in Christ Jesus. Mr. Owen says, "nor can any art form two individuals to be the same," or similar. Why does he then labour in vain to make us all into infidel Socialists? But no infidel education can unite men in the pursuit of real good! The principle is false, the connecting links are made of "iron and clay," and the whole attempt is marked with such repugnant qualities, that it must terminate in some hideous abortion. It is the prerogative of the grace of God to form similarity of principle, of character, and of interest! and if this do not form mankind into one family, and give them "a good hope" of immortal happiness, we must remain in "darkness, death, and long despair." But we have hope and "joy in God through our Lord Jesus Christ, by whom we have *now* received the atonement."

You are now requested to consider "the fifth and last fundamental fact." Having proved to you, that "the first fact" contains *disguised atheism;* that "the second and third" maintain absolute *necessity* and *fatalism*, and, consequently, *irresponsibility;* that "the fourth" states, a *mere truism*, or involves *a denial* of the *unity* of the human species; you will now observe, that "the fifth fact" exhibits another *degree* of infidelity. Examine it closely, as con-

nected with Owenism, and you will not only perceive gross fallacy, but,

4. *The practical rejection of the Christian religion.* This perfects the scheme of "infidel fellowship," and is another proof of the truth of the proposition with which we commenced this investigation, namely, that "the five fundamental facts" *are false in reasoning, and decidedly irreligious in principle.*

The fifth fact asserts, "That nevertheless the constitution of every infant, except in case of organic disease, is capable of being formed, or matured into a very inferior, or a very superior being, according to the qualities of the external circumstances allowed to influence that constitution from birth.". Mr. Owen says, "the fifth fundamental fact is one of principle, combined with practice more important in its nature than any that has ever been presented to the world." "Its principle is," says he, "that every human being may be made to be either very inferior, or very superior throughout life;" and its practice consists in "removing all injurious influences," and in "creating an entirely new combination of such external circumstances," as shall secure "a sure means of increasing progression towards the perfection of happiness."*

Unsanctified knowledge fills the mind with pride, and "science falsely so called" is always vain and arrogant. We never knew, it seems, until informed by Mr. Owen, that human nature, though depraved, is somewhat flexible, and is nevertheless capable of being improved. This discovery is "more important" than all the accumulated knowledge with which mankind has long been familiar, and which has been considered of essential value to the interests of man. *He alone* discovered "the great truth." *We* could only have such "feelings and convictions," as our "*original*

* The Book of the New Moral World, pages 19, 73.

constitution *compelled* us to *receive independent* of our will;" and of course are not "to be blamed;" yet why did we not discover "a principle" which would cure all our evils and make us perfect? Has kind nature blinded all her children *except one?* or has truth only concealed herself from *our* mental vision? A French philosopher once made some shrewd remarks, and we are almost tempted in this case to admit the propriety of them. "If truth," says he, "were fairly to show herself as she is, all would be ruined; but it is plain, that she knows very well of how great importance it is, that she should keep herself out of sight." So it seems, she has done; but, as truth is progressive and developes itself at sundry times and in divers manners, so now we are favoured with a full revelation of nature's "fundamental facts." Mr. Owen's organization has been acted upon by favourable external influences, and the result is, that a discovery has been happily infused into his mental constitution, which is capable at once of destroying all the errors of "the old immoral world," and of communicating "the great truth," which can make all men into "very superior beings." This reminds one of the curious prediction of another skilful mental philosopher. "In 24,000 years," says he, "there will arise philosophers, who will boast that they are destroying the errors which have reigned in the world for 30,000 years past; and there will be people who will believe that they are *then only just beginning* to open their eyes."* Only alter the dates to suit the period of time in which infidel Socialists advocate their views, and you have the exact fulfilment of this witty rebuke. I have been told personally by the disciples of this unhallowed scheme, that ministers of the gospel have kept the people in ignorance for ages, and that they can never obtain knowledge, happiness, and liberty, so long as the Christian religion exists.

* Brown's Philosophy of the Human Mind, page 96.

My heart almost bleeds, when I perceive that multitudes of the poor working people have derived, from the cheap and infidel publications of Mr. Owen, such false and pernicious notions; and I do conceive, that the whole scheme deserves the most severe rebukes that are consistent with truth. Examine now,

(1.) *The delusion and inconsistency which are contained in this last "fundamental fact."* It has been proved to you, that man is a depraved being. The concessions of Mr. Owen have been quoted to establish this doctrine, yet this fact assumes, that man is such "a ductile and valuable material," possessing such an *inherent tendency* to improvement and perfection, that you may "mould" him into what your "fancy" may determine. This cannot be true, because he himself has testified, that "moral disease" may exist in his own community, founded upon his own discoveries, and carried out upon his own principles.* He assumes, denies, asserts, and supposes; but he proves nothing, except that he himself is totally disqualified for the office of moral philosopher.

"The constitution," says he, "of every infant is capable of being formed into *a very superior being*." By the term constitution, we may conclude, what he admits, the whole being, "physical, mental, and moral," so that, he may be made deformed in his body, blind in his mind, and vicious in his inclination and practice. It is equivalent to saying, "man may be matured into a depraved and wicked being;" yet, he elsewhere declares, that "*all* man's propensities are in *a high degree* good." If so, *very bad effects* are made to exist by the action of *very good causes*. He says next to nothing of man's original state of perfection. It has been proved to you, that his original character and circumstances were "*very good*." These are called by him "childish stories." How then will *he* account for man's capability

* See pages 45, 46 of this Lecture.

of being made almost into a fiend, or "an artificial moral monster?" So he was not created by the ever blessed and holy God! Was it external nature? Did circumstances constitute the efficient cause of his ruin? These were "very good;" but whether good or bad, they possessed no intelligence and moral power to constitute them *efficient* causes of a *radical and moral* change in man's constitution. Man did not become, at first, independent of his own volitions, nor can he be made now, independent of his own corrupt inclination, a very inferior being, or a depraved intelligence. If good; circumstances *alone* will not make him bad; and if bad; circumstances *alone* will not make him good. The force of this reasoning cannot be evaded by referring me to the organization of the man, because that is a circumstance, or instrument employed by *the mind* whose volitions, corrupted by sin, or enlightened by the grace of God, determine the moral character of the man. It is gross deception to make the character of man to *depend entirely* upon "the qualities of the external circumstances by which he is surrounded." On this principle, he can become nothing but "an inferior being;" or "a living machine," worked and guided by corrupt intelligence to produce *only* a regular succession of moral woes.

"The constitution," says he, "of every infant is capable of being matured into a very superior being." Man is capable of being instructed, of being civilized, of being renewed, and made happy. This is not disputed. It is of importance also to remove bad circumstances, wicked examples, and to create favourable influences. These will have a tendency of making his condition more comfortable, and may become instrumental of promoting his superiority of character. The reason of our finding so much fault with this fact is, that it puts the cart before the horse. Give the horse good words, however stupid he may be, flog the cart, and you will arrive with safety at your journey's end!

Man is "good by nature," is disposed and "capable of being formed into a very superior being," and is not "to be blamed." "The qualities of circumstances," which are "allowed to influence his constitution" *somehow*, or by *somebody*, or by *something*, are the causes of all the goodness, or badness, which exists among mankind. Here is the fruitful delusion of the whole infidel scheme!

But our *first* business must be with the man; he must be *first* regenerated, or he will spoil the whole state of fancied bliss. The sinful "inferior compound" does the mischief. Give him good circumstances; yet leave him unconverted, —the voluntary slave of passion—and he will abuse them, and make them the instruments of more extensive ruin.

> "Grace abused brings forth the foulest deeds,
> As richest soil the most luxuriant weeds."

Open your eyes; read the moral history of mankind; and conviction of the truth will be the result. The corrupt root of the whole matter is in *the man*. The streams of yonder river are full of poison, and the people and cattle are dying because they drink the water. "Remove the poison out of the streams immediately," says the infidel Socialist, "and the water will be pure and death will cease to afflict them." "True;" says the Christian, "but it will come again into the streams, because it exists in the fountain; I will go to the spring-head and destroy or restrain the *original* cause, and *then* the effects will cease." Which is the wisest philosopher? Circumstances are effects; and you cannot uproot the cause by simply removing, or destroying the effects. They may be *the occasion* of much unhappiness; and *hence* the great importance of *first* enlightening and converting men. This is the most wise and efficient method to improve the miserable circumstances of the human race; and *hence* you perceive the infinite value of the Christian religion. It is bad philosophy, to talk of making

"very superior beings," and ensuring "the perfection of happiness by *simply changing the position* of those depraved intelligences," who, "being alienated from God," may originate fresh elements of "intellectual and moral disease," even in the beautiful social community of Mr. Robert Owen. What folly! because man

> "Brings
> A mind not to be changed by place or time:
> The mind is its own place, and in itself
> Can make a heaven of hell, a hell of heaven."

Every scheme, therefore, to make man holy or happy without conversion, is vain and deceitful.

> "Our hopes, like towering falcons, aim
> At objects in an airy height;
> But all the pleasure of the game
> Is afar off to view the sight."

I request you to notice,

(2.) *The false assumptions of this last "fundamental fact," by which the Christian religion is practically rejected.* Read over the fifth fact in connexion with the scheme, which has been formed to make men into "superior beings," and you will find, that it assumes, what is destitute of proof, and contrary to the facts of all history. It is a deduction from false premises, and contains an assumption which has no foundation in truth, consequently, it is false and deceptious. It assumes that the light of nature, or a knowledge of nature's laws is of itself quite sufficient to make men, physically, mentally, and morally perfect; and to ensure the means of "increasing progression towards the perfection of happiness." Men may be made into "very superior beings" without religion. This is the doctrine of "infidel fellowship." You perceive at once the consequence. The Christian religion becomes absolutely unnecessary, and positively injurious to the welfare of man. What is only assumed, in this fact, is plainly and repeatedly avowed in

many parts of Mr. Owen's infidel publications.* By rejecting the Christian religion, you renounce the only efficient means of regenerating the character of man, and, by embracing "infidel Socialism," you adopt principles, the nature and tendency of which will, if practised, reduce to moral ruin the finest race of created intelligences.

I have now examined "the five fandamental facts" of the infidel Socialists, and have compared the foundations of the two systems, which you are called to consider in this course of Lectures. I have gone into the doctrine of human depravity at some length, because "infidel fellowship" is based on the falsehood, that "man is a good creature by nature." Nothing, but a sense of duty, and a desire to guard you against being ruined, would have induced me to spend so much time in exposing the absurdities, contained in the ground work of a new scheme of infidelity. *That ground work is false in reasoning, and decidedly irreligious in principle.* The system founded upon it must be deceitful in its pretensions and immoral in its tendencies. Ignorance of human nature the most deplorable, stands in connexion with what are called "fundamental facts," and pompously set forth as the foundation of "a new moral science." The writer gives you an astonishing detail and minuteness in describing "the errors of the old world," not being at all aware apparently, that the greatest dunce can find fault with things without being able to mend them. He then unfolds the new discoveries of his science with a dogmatism of manner, a vagueness of language, an equivocal use of terms, and a want of correct definition at which a philosopher smiles; but which are calculated to puzzle the illiterate, entrap the unwary, and deceive the simple-hearted. What a deficiency of general principles does the whole plan exhibit! or rather, what principles which are evidently false, and ruinous to the souls of men! What *a stoical*

* These falsehoods will be exposed in the last two Lectures.

string of soulless propositions based upon false assumptions! It must appear to all men of sound minds, a low grovelling scheme, a painted fire which gives no warmth, and a whited sepulchre, fair in name and pretensions; but open its structure, and it is inwardly full of rottenness—of dead men's bones—or rather of animal ligaments, bones, and instincts.

The facts which have been examined exhibit, in my estimation, a system of fundamental folly. No moral system can be true, or be of any essential service to mankind, which does not recognize the depravity of man's nature. "The first great fact," says Dr. Dwight, "in the science of man is, that he is a depraved being. This is the first fundamental fact, because out of it arise, and by it are characterized, all his volitions, and all his conduct." "No system of regulations can be practically suited to him, or fitted to control his conduct with success, or efficiency, which is not founded on the same principle." "Much of what is published as moral and political science is only "science falsely so called." It considers man as originally a virtuous being, accidentally, and in some small degrees, warped from the path of rectitude, and always ready to return to it again; deceived and abused by insidious and peculiarly corrupted individuals, but left to himself, designing nothing besides what is good, and uttering nothing but what is true." "The picture is without an original; in the language of painters, a mere fancy-piece; and it would be as easy to find the human character in the gryphon of Ariosto, or in the sylphs, gnomes, and nymphs of Rosicrucius, as in a library filled with this species of philosophy."

Similar to this is the description which Mr. Owen gives of the nature of man, and his whole system is founded upon the false principle that "all the propensities of man are in a high degree good." "All the measures," says the excellent writer, quoted above, "founded" upon such a doc-

trine, "are fitted for the inhabitants of some other planet, or the natives of fairy-land, or the forms which haunt the dreams of a distempered fancy, with an incomparably better adaptation, than for men. Of course they can never become practical, or useful to such beings as really exist in this world, impatient even of necessary restraint; selfish, covetous, proud, envious, wrathful, revengeful, lewd, forgetful of God, and hostile to each other. Open your eyes on the beings around you; cast them back on the annals of history; turn them inward upon yourselves; and you will find ample and overwhelming proof of the truth of these observations."*

To conclude:—The excellency and appropriateness of the above quotations will be a sufficient apology for their length. They fully confirm the views which I have formed of this new scheme of infidelity. "*Be not deceived.*" I speak not of the private characters of men, nor of the motives by which they are actuated in propagating infidel Socialism. The whole plan is before the public, and open to animadversion. It entwines itself round "the tree of life," and claims a relationship with "the truth." I do conceive that it bears the fruits of delusion, and is subversive of the truths of religion. Let no form of iniquity deceive you. I need not tell you, to hate *Idolatry* with its grossness, and *Superstition*, with its cruelty, because they are too revolting to gain your approval. I need scarcely urge you, to reject *Atheism*, because it is a monstrous violation of the clearest proofs of the Divine existence. The independence of the word of God, and the pride of the human heart, which are displayed by *Deism*, are sufficient to convince you of its folly. But "infidel Socialism" seeks to instil into your souls the principles of irreligion under the garb of reason. Beware, lest you be beguiled. She comes in the habiliments of a social friend wearing soft clothing,

* Dwight's Theology, vol. ii. pages 30, 31.

and promising to lead you, almost to the palaces of kings.* Let not the temptation deceive you, reject the snare, and be satisfied with the precious book, which contains the only means of salvation, through faith in the atonement of your blessed Lord. Walk in "the good old way," bring forth "the fruits of holiness," and you "shall reap life everlasting."

"Then let the wildest storms arise;
Let tempests mingle earth and skies;
No fatal shipwreck shall I fear;
But all my treasures with me bear.

If thou, my Jesus, still be nigh,
Cheerful I live, and joyful die;
Secure when mortal comforts flee,
To find ten thousand worlds in thee."

* Mr. Owen's words are that, in the new community, "the whole human race from the age of forty would be, in reality, more truly sovereigns of the world, than any one is now sovereign of any empire, or kingdom."

LECTURE II.

PSALM VIII. 4.

"What is man, that thou art mindful of him? or the son of man, that thou visitest him?"

"What is man? An organized being, or an animal possessing certain physical, intellectual, and moral powers. Wherein does he differ from other animals? By being endowed with higher intellectual and moral faculties than all other animals, and being thus enabled to obtain the mastery over them. He is, therefore, the chief of animals."—ROBERT OWEN'S CATECHISM, PAGE 2.

LOOKING at the moral state of society, we are prepared to expect, the propounding of revolting and visionary schemes; nor shall we be surprised, if such wild fanaticism obtains numerous abettors among the unthinking and profane. Awakened and corrupted mind, like an unwieldy vessel at sea without either compass, or rudder, rolls amidst the moral storm, created by her own perverted powers, and threatens to ingulf all that is precious in the whirling tempest. The soundest philosophy is enlightening, while the most splendid and illiterate folly is degrading the human mind. The most eminent piety, the highest professions of sanctity, and the most vital principles of religion are encouraging the hopes and quickening the zeal of all the lovers of the truth; while the coldest formality, the most glaring inconsistencies, and the grossest hypocrisy are disgusting all, and deadening the vital energies of the church of the

living God. The finest sense of honour is displayed amidst the lowest degrees of meanness and servility. The most judicious experiments in science, are extending the boundaries of human knowledge, while the most reckless innovations are aiming at the subversion of all that is excellent in society. Unwieldy masses of accumulating wealth are corroding the vitals of the nation, while tempting and grinding poverty is alienating the labouring classes from obedience to constituted authority, and emigrating them to distant lands. We enjoy the closest union in Christian name and in political relations, and, yet, we are called to witness the most violent opposition between the rich and the poor, and between the governors and the governed. How cheering to the moral philanthropist, that we behold the most rigid and determined abstinence from all intoxicating drinks; yet the frequent exhibition of the grossest scenes of intemperance and sensuality are extending their horrid details of human woe among our people. The church displays the most munificent liberality, but the most odious covetousness blights the age of growing improvements. The purest proofs of intellectual power and moral worth abound; yet, what daring unbelief! What wild mysticism! And now under the fair name of Socialism, what a gross conception of material frenzy! of sensual delight, and of metaphysical fatalism! "What is man!"

> "Now the distemper'd mind
> Has lost that concord of harmonious powers,
> Which form the soul of happiness; and all
> Is off the poise within: the passions all
> Have burst their bounds; and reason half extinct,
> Or impotent, or else approving sees
> The foul disorder," which she cannot cure.

Vain and delusive must be all hopes founded upon the scheme invented by the infidel Socialists, for the improve-

ment of mankind. They find man in misery and leave him "a bundle of perceptions," and a wreck of atoms. Mr. Owen understands not his nature; he cannot form his character; much less is he able to unite together in one harmonious family the opposing tribes of the human race. When falsehood can become truth, or folly wisdom, or the wildest chaos produce of itself the most beautiful harmony and order, then may the social sceptic be expected to create "a Rational state of society" upon the atheistic and material principles set forth in "the Book of the New Moral World." The regeneration of man is the work of the Church. To her are committed the "lively oracles of God," and the infallible standard of moral perfection. She understands the causes of the gathering storms, is prepared to guide the gigantic movements of the human mind, and to avert the consequences of these "perilous times." The weapons of her warfare are not carnal, but mighty through God to the pulling down of strong holds. Let the Church assume a bolder attitude, lift up the cross in all its attractive power, call forth her mighty energies to stop the torrents of iniquity, bring the pure system of truth and righteousness to bear directly upon the mass of error and crime which every where abound, and the world by the blessing of heaven, will soon "blossom as the rose, and be as the garden of the Lord."

"Man know thyself," is one of the most important and comprehensive precepts in the whole system of moral truth. This maxim was venerated by the ancients, and esteemed by them to be a Divine oracle, worthy to be written in letters of gold. Reason acknowledges its value, and the word of God recommends it as the foundation of all real improvement. "There is nothing in which men are more deficient than in knowing their own characters. I know not how this science comes to be so much neglected. We spend a

great deal of time in learning useful things, but take no pains in the study of ourselves, and in opening the folds and doubles of the heart." If we would furnish a proper system of instruction to direct the inquiries of man, enact laws for his government in the different departments of civilized life, exhibit adequate motives to influence his powers, and make ample provision for his social comfort, we must have some correct knowledge of his nature, the diversified operations of his mind, the affections of his heart, and the moral condition in which he is involved. For these purposes, the Bible is the only true source of correct instruction. Mr. Owen has frequently acknowledged the importance of knowing the nature and character of man; but you will shortly perceive, that he has given in some respects false, and in others extremely defective views of the constitution of man. Renouncing the word of truth, he has formed a creature of his own imagination, upon which he professes to operate for the purpose of raising a social community of happy intelligences. He resembles the unhappy Israelites in Egypt, who were doomed to make bricks without straw; or the man who pretends to be able to build an house, without a foundation. Mr. Owen's man is not a man; he is only "the chief of animals."

To understand the intellectual and moral constitution of man has been considered to be a most difficult subject. Thales, the Milesian philosopher, used to say, that, "for a man to know himself is the hardest thing in the world." With a nature so complicated, a compound so mysterious, a mind revealing such subtle and ever-changing phenomena, and a moral character possessing such repugnant qualities, we are not surprized at the perplexity in which mental and moral philosophers have been involved in studying the constitution of man. The composition of his corporeal nature, the mutual adaptation of all the parts of his physical struc-

ture to each other—acting with admirable simplicity and harmony—his intimate relation to the world in which he lives—adapted to external nature, and external nature so nicely adapted and adjusted to him as to supply his numerous desires and wants—and yet, amidst all his treasures,

> "Man wants but little here below,
> Nor wants that little long."

He is restless when at rest; his desires and aversions respect the future, and his bosom burns with the thought of immortality. To live long is almost the first voluntary wish which glows in the human heart, and to live for ever is almost the last desire of the human mind. The high probability is, that the soul is immortal; though now united to a material frame. All these are serious matters of inquiry; yet, though man is difficult to understand, we are astonished at the folly which cannot perceive the wisdom of those arrangements which are made for his happiness! What madness not to be impressed with the high destinies for which we are preparing! "What is man?" Highly distinguished, yet deeply degraded! Vastly capacitated for exalted attainments; yet so enfeebled, in some periods of his existence, as to be the most helpless and dependent of created beings! Possessing power, to assume, in many respects, dominion over physical, vegetable, and animal nature; yet so weak as to become, not unfrequently, the constrained victim of the most trifling occurrence! "What a chimera then," says Pascal, "is man! what a surprising novelty! what a confused chaos! what a subject of contradictions! what a professed judge of all things, and yet a feeble worm of the earth; the great depositary and guardian of truth, and yet a huddle of uncertainties; *the glory and scandal of the universe!*"

The subject of the present Lecture is;—The scripture views of the constitution of man, compared with the irra-

tional sentiments and gross materialism of "infidel fellowship."

In tropical climates and in frigid zones, nature appears in all the sublimity and beauty, and in all the littleness and deformity of great extremes. Something analogous to external nature is exhibited among created intelligences. The mind and character of man present striking contrasts. The pious should view them with increasing reverence and devotion, and the wicked should ponder over them with deep regret and genuine repentance. The book of human life reveals many charming excellencies and unfolds many rich consolations; but read all her pages, and what moral deformities! What unmitigated woes are you called to witness! The believer in divine revelation can give a rational account of such contrarieties; but the infidel Socialist is utterly confounded, and under the influence of a phrenzied imagination, he plunges all the interests of men into the endless vortex of an iron necessity. When he formed his views of the constitution of man, his conceptions must have been confined in the material lantern of a physical necessity; or his powers were prostrated in a philosophic cave from which all light was excluded. Emerging, however, by some lucky chance, and while his head was dizzy with the confinement which he had endured, he boldly declares from his own dreaming "experience of the facts and laws of human nature," that "man is *compelled* by his *original* constitution to receive his feelings and convictions *independent* of his will;" that "each individual is so organized, that his feelings and *convictions* are formed *for him*, by the impressions which circumstances produce upon his individual organization;" that "his feelings and convictions are *instincts* of human nature;" and that "man is, therefore, *the chief* of animals." Such is the Owenian description of an intelligent and moral being!—a description,

not only false in reasoning, but decidedly irreligious in principle, and opposed to the statements of the word of God!

I feel a difficulty in discussing the question involved in the comparison of this Lecture, arising from the fact, that you have not been accustomed to study metaphysical subjects. An attempt, however, has been made to blind your minds by sceptical Lectures, and by the circulation of numerous infidel publications, handed about in many instances from door to door. To prevent, if possible, your being ruined, becomes clearly the duty of your minister. To bring the nature and character of man within the reach of your understanding and experience, will be my anxious concern. Give me your attention, first, to a few preliminary remarks; allow me secondly, to lay before you some of the qualities of man's nature and condition; and then listen, thirdly, to an exposure of the gross materialism of "infidel fellowship."

I. *Give me your attention to a few preliminary remarks.*

The design of infidel Socialists is to conceal the mind amidst "the germinating powers of nature." They talk about the organization of your bodies, and the wonderful powers of your constitution, in such a manner, as to blind your minds, and lead you to believe, that there is only *one substance*, namely, matter, or what they vaguely call nature, operating in various ways, combined into diversified forms, and presenting different faculties or powers, under peculiar states of existence. Reasoning on these false principles, man only becomes, in the views of these infidels, "the chief of animals." Thus your immortal souls are buried in oblivion amidst the ever-changing forms of stupid matter. If you give the most distant hint, that you feel conscious of possessing a thinking power, which you cannot believe matter to possess, you are met with the trifling questions;—Did you ever see the soul? Can you tell

exactly what it is? Have you any knowledge of it separate from your organization? It would be just as wise to ask them in return;—Did you ever see when your eyes were closed? Did you ever walk when you were standing still? Had you a knowledge of your existence before you were born? You can see and walk nevertheless, when the mind bids you; and you know you exist *now*, though you could not know it before you were permitted to live.

The following narrative will expose the folly of all such questions. "Do you follow preaching," said an infidel physician to a minister, "to save souls?" "Yes," was the reply. "Did you ever see a soul?" "No." "Did you ever hear a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever feel a soul?" "Yes, thank God," replied the minister. "Well," rejoined the physician in a tone of triumph, "there are then four of the five senses against one, that there is no soul." "Are you," said the minister, "a doctor of medicine?" "Yes," answered the infidel. "Then you profess to ease pain. Did you ever see a pain?" "No." "Did you ever hear a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever feel a pain?" "Yes." "Then," said the minister, "there are also four senses against one to prove that there is no pain: and yet, sir, you know that there is pain, and I know there is a soul." The infidel doctor was confounded. "Answer a fool according to his folly; lest he be wise in his own conceit."

The precise nature of substances is involved in much mystery. To deny the existence of things because we cannot see them, or fully comprehend their nature, is full proof of our fanaticism, or folly, or wickedness. Suppose the infidel Socialist get rid of the soul, what will he do with matter? Can he tell what it is? No. Berkeley's anxiety

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to expose the sophistry of the materialist, led him to deny the existence of matter, except as it existed in the perceptions of the mind. Dr. Dwight says, "I myself believe indeed that it exists; but atheistic philosophers can never evince the existence of the very matter to which so much is attributed and on which such reliance is placed." Certain it is, that no man can prove its existence only by the exercise of his reasoning powers. He may see and hear and feel; but he will never know what it is except by the existence and power of his mind. A monkey can prove nothing, and if man had no mind distinct in its nature from his organization, he would know nothing. Can the infidel Socialist tell what life is? No. Can he tell what it is which unites and binds together the parts of matter in his own body? No. Can he tell you what instinct is? No. And yet these are the men who ridicule the humble Christian for believing, that he has an immortal soul! "Seest thou a man wise in his own conceit, there is more hope of a fool than of him."

As the infidel Socialist tries to conceal from you the mind, and yet cannot explain the absolute nature of matter respecting which he is perpetually talking, you will perceive the importance of the following remarks which will bring you to the consideration of your own mysterious nature. I shall briefly place before you the qualities of substances, and the different forms of existence.

"Substance is that which can exist of itself without dependence on any created being; and which supports qualities, which could have no existence without such a support, or such a subject in which to exist." Mind and matter, or body and spirit, are the only substances with which we are acquainted;* but the precise and absolute nature of these

* Watts's Philosophical Essays, p. 56. "Now all the substances," *says he, "that* we know, are body and spirit, and all the modes that we *know belong to one of these.*"

substrata in which certain qualities inhere is totally unknown to us. These substances are known to exist, because attributes and properties must have a subject. "What has no being, can have no properties." From the repugnant nature of the qualities of mind and matter, we reasonably infer, that the two substances are totally distinct existences, or diverse in their nature. Matter is the subject of certain properties which are essential to its nature, and by which it is distinguished from mind. The material of a world and the substance of an atom; the body of an elephant and the corpuscles of a gnat; the refined material of a spark of fire and the diminutive volume of a drop of water possess similar qualities, and are but different forms of the same solid and extended substance. You cannot form "the idea of substance" in material bodies "without the idea of solid extension;" and it is "solid extension too, through all the infinite varieties of change of its other properties." Mind also possesses certain qualities by which it is known to exist. "Whatsoever acts is, or exists," and it acts too in accordance with its nature, unless prevented by a power which is superior to itself, or by which its operations are perverted. In all the various mental states in which mind is revealed to us, we perceive the simplicity of its character, and the essential difference which exists between mind and matter. Matter is solid extension, capable of being divided into millions of different forms and combinations; but mind, or soul, is a thinking power, purely simple in its nature; and though it may reveal a variety of mental phenomena, yet it is one and indivisible. Reflection, invention, memory, understanding, and conscience are but the different mental states in which the soul of man exists, and you can form no true idea of mind, or a thinking power in man, but you will be brought to admit the existence of a pure uncompounded

substance in which all the powers of the soul inhere. These two substances, "having properties totally distinct," must be distinct in their nature, and, though mysteriously united in man, are, in their nature, independent beings. "External phenomena, as ascertained by means of our senses, assure us of the existence of something external to us without which there would be no such phenomena; and certain internal acts of thinking and willing, made known to us by our consciousness, assure us of the existence of something within us, that performs those acts. Moreover the external phenomena and the internal acts are so completely dissimilar, that we cannot suppose them to have the same origin. We are impressed with the conviction, that they arise from causes essentially distinct from each other. And thus external phenomena being attributed to something material, or body—the internal acts of thinking, willing, &c. are attributed to something immaterial, or mind."

Matter, existing alone, is inert, as in stones, woods, or metals; yet it may be combined with life, instinct and mind. In the union thus formed, it performs no voluntary action, and loses none of its essential properties. Though it may be subjected to vegetable action, to chemical operation, to the control of an instinctive power as in animals, or to the intelligent direction of reason as in man; yet it does not possess in itself, neither separately, nor combined, a moving principle, or a thinking power. It is matter; and no process of organization can change its essential properties, nor can any chemical analysis, or process of vegetable fermentation give to it the powers of reason. You may refine it, or render it more gross, but it still posesses the same nature. "Let any given portion of matter pass either through an alembic of alchymy, or an alembic of mind, there can be nothing but matter which refinement can leave behind, and there is nothing but matter which refinement

can take away." In its abstracted state, it possesses no life and moves only as it is moved; and when united with life, instinct, or mind, it becomes the *passive* agent of another distinct controlling power.

The principle of life in organized substances is very mysterious and extremely difficult to explain. It appears in the vegetable, animal, and human organizations. You cannot see the life of a plant, or tree, yet it grows without sensation, or it bears fruits without knowledge; and here you have proof of the vitality of its powers. You see not life in the animal, yet it lives, grows and moves. You may be surprised at the exactness with which it moves, and wonder at the correctness of its instinctive powers, but you cannot fully explain the mysteries of that principle by which it is actuated. "We know man lives, not by seeing life infused, or by comprehending the nature of life, but by seeing its effects. He breathes; he speaks; he sees; he moves; he acts. These effects declare him to be a living man, not a lifeless corpse." But what is the principle of life? No philosopher can explain the mysterious phenomenon. Is it merely organization? No; it is rather the principle which organizes, and combines together the different parts of matter into a living substance. The corn of wheat dies, and revives, and, deriving nourishment from the earth and atmosphere, reproduces the nutritious substance a hundred fold. The earth itself, for instance, has the power of producing in rich abundance all that man wants, or can reasonably desire; but it does not produce its fruits spontaneously. The earth must be cultivated by man's industry, and be manured, either by nature's own productions, or by his skill; or it will bring forth noxious weeds instead of nutritious food. This is admitted, yet it possesses the principle of fruitfulness, a knowledge of which is still concealed to a great extent from us, and this principle,

assisted by other influences, will supply the wants of man and beast, for whose enjoyment these provisions are designed. If the earth did not possess this power, cultivation would never produce a crop, perpetual sterility would cover the face of nature, and universal death would blight the whole terrestrial scene.

Vegetable life does not possess instinct; yet even some plants *seem* to reason. What mysteries! The fragrant rose and the beautiful tulip fold their varied beauties from the night-dew's sickening blast. The weeping willow sheds its profusion of perpetual tears, and is worn as the emblem of the deepest sorrow. The sensitive plant, in the West Indies, recedes in a moment from your offensive touch, and bids you not to approach her tender fibres. All these effects, however, are produced by the action of external causes, or by the peculiar nature of these existences, or by both united; for the plants themselves possess neither instinctive power, nor rational faculties.

Animal organizations in addition to life, have instinct, a power which is not determined in its exercises by reason, or reflection, for "instinctive action appears to be founded upon impulse, and that which is reasonable upon reflection;" nor is it the subject of moral discrimination; yet it is sufficient for all the wants of animal nature, and admirably adapted to serve all the wise purposes for which it was given. The animal possesses an appetite for provision, a dread of danger, a desire for protection and society, a disposition to propagate its species, and a natural instinctive faculty to procure those means of sustenance and enjoyment of which its nature has been made capable. Depending upon the fruits of the earth for its continuance in life, it has the power to select and limit, but not to change the quality of its food. The God of nature has furnished the brute creation with abundant means of enjoyment suited to their

condition, and has mercifully provided animals with those faculties to select and appropriate to themselves, what suits their nature, and will promote their happiness. The mercy of the Lord is over all his works.

Vegetable and animal life, at certain points, approach very near a resemblance; yet the link, which seems, in some respects, to connect, commences a line of distinction, the boundaries of which nature has never allowed to be *entirely* broken. The polypus is an animal of many feet and of a curious structure; yet possessing so many vegetable appearances, that many naturalists have considered it as partaking of both natures, or as constituting the mysterious link which seems both to unite and divide the animal and vegetable creation. "Perhaps the great God our Maker designs to maintain a perpetual check upon our proudest powers of reasoning, to plunge us now and then into darkness and endless confusion, to humble us under a sense of the narrow limits of human knowledge, and teach us to pay all due veneration to his understanding which is unsearchable."

Animal instinct and human intelligence also bear some resemblances; yet the link even here, which apparently unites in some respects, is the commencement of a distinction which separates the animal and human constitution. Beings which differ in species must differ in their nature, and will be prevented from any union which shall entirely destroy the identity of their distinctive characteristics. Take the baboon, or the ourang-outang, the highest of the animal genus, and the idiot, if you please, the lowest of the human race. Can you train the baboon into a man? No! Can you reduce the idiot to a ourang-outang? No! Can you mingle and unite them? No! Are there no distinctive qualities except in degree? No; say the reasonings of infidel Socialists! But the assertion is based on falsehood!

The idiot is the lowest degree of a race of beings, which as a class are far removed from the highest of the animal tribes, and give indubitable proofs, that they constitute a distinct genus of rational intelligence. "It is to make us admire the heavens," says Cicero, "that God has formed man different from other creatures. He walks upright and lifts his head, that he may be conversant with things above." And he is not only different in the perfection and beauty of his physical form and powers; but he possesses an immortal soul—a thinking reasoning power—which distinguishes him from every other form of terrestrial existence, and which was created and is preserved "with all its capacities by God the Almighty Spirit."

There can be no complete animal organization, capable of performing its functions, without life, spirit, or mind. This vital principle however, is not an essential quality of matter, nor does it spring up spontaneously, simply because man possesses a superior organization. No union of organization with favourable circumstances, no vegetable fermentation, no chemical action upon the finest material, no combination of the most refined particles can produce a living animal, or a reasonable being. The combinations of a material substance, whether formed into a vast variety of corpuscles called the nerves, or into a mass of minute vessels called the brain, will not produce a thinking power, because "matter cannot be the cause of intelligence," and "what a cause does not contain, it cannot communicate." Nerves are the instruments of sensation, and not the ideas which are formed by the mind itself through that instrumentality, and its own reflective power. The brain is the organ of the mind, and not the mind itself. The mind is the moving power, the pure uncompounded substance, which causes all the varied and splendid phenomena of the intelligent and moral world.

These preliminary observations are designed to answer two very important purposes. Your intercourse with the new sect of infidels in this neighbourhood has made you acquainted with their deceptious mode of reasoning on these subjects. You may now perceive,

1. *The gross fallacy of the infidel Socialist.* Vainly talking about the powers of nature, and the impressions made upon your original constitution by circumstances, he conceals, or denies the existence of mind, and wishes you to believe what is false, that all your mental faculties and moral powers are originated solely by material causes. You know, that man is possessed of a body animated with life, and of an organization which has instincts, appetites, and propensities in common with animal forms of existence. But is this all? You know, he is distinct from, united with, and yet superior to all. "I do not know," says Fenelon, "in all nature but two sorts of beings; those which have knowledge and reflection, and those which are destitute of these. These two ways of existence are united in man. He has a body like those corporeal beings which are most inanimated; and he has a soul, that is to say, a thinking part, by which he knows himself, and perceives the objects around him. He unites in his nature all the real perfection there is in these two different manners of existence."* What constitutes this perfection and superiority? Is it life? No; for that is possessed by the vegetable creation. Is it life and instinct united? No; for these mark the animal tribes. Is it mere organization which gives him the supremacy? No! for both vegetables and animals are organized, yet they have no moral discernment of good and evil. Besides, if the existence and powers of the soul be considered only the result of a peculiar organization, it is inconceivable that the result of an organization should con-

* Fenelon on the Existence of God, p. 65.

trol the organization itself so far as even to oppose it in some of its most vehement appetites. Is it circumstances which make him what he is, and give him the supremacy? No; because animals are surrounded with similar circumstances; and, if both man and beast, possess the same thinking power, which *only differs in degree*, we should witness among animals some distinctive evidence of their equality with men. Circumstances have operated to a certain extent upon their instinctive powers for nearly six thousand years, both in a wild and domesticated state; and yet they have not generated in any of the animal tribes, those superior mental powers and moral sentiments which distinguish the family of man. "When we talk of a man," says one, quoted by Mason on Self-Knowledge, p. 9. "I would not have you tack flesh and blood to the notion, nor those limbs neither which are made out of it; these are but the tools for the soul to work with; and no more a part of a man, than an axe, or a plane is a piece of a carpenter. It is true, nature has glued them together, and they grow as it were to the soul; and there is all the difference." "The body is but the house; the soul is the tenant that inhabits it; the body is the instrument; the soul is the artist that directs it." You will enjoy another advantage from these remarks. Observe,

2. *Your own character as intelligent and moral beings, is distinctly placed before you.* You will have some knowledge of your *own souls*, and perceive the folly of materialism. The mind, or soul, is that which distinguishes man. The soul is the pure uncompounded substance,* the thinking

* The soul being created must be a substance—something subsisting—though we can form no conception of its absolute nature except by its qualities and powers. The word substance is applied to a spiritual being, not because in strictness of speech it is perfectly applicable, but for want of a more appropriate term. Dr. Dwight says, "the soul is a pure uncompounded thinking substance." Dr. Watts calls it "the thinking power."

power, and the intelligent being, that is the subject of mental properties, the author of moral actions, and destined to immortality. "*The soul is the man.*"

> "Were I as tall to reach the pole,
> And grasp the ocean with a span;
> I must be measured by my soul,
> The mind's the standard of the man."

My body, I call mine; my soul, I call myself. My body

> "I call it mine, not me,
> New matter still the mouldering mass sustains;
> The mansion chang'd, the tenant still remains;
> And from the fleeting stream repair'd by food,
> *Distinct*, as is the swimmer from the flood."

From these statements, which are supported by reason and conscience, we may safely conclude, that man possesses a body which is material and dying, and a soul which is endowed with mental powers and moral sentiments: or, in other words, we conclude, that mind and matter are mysteriously united, by the intelligent cause of all existence, to form a living, conscious, and intelligent being.

It is mere ridiculous evasion for the infidel Socialist to inquire,—after the existence of the soul has been established by this mode of reasoning,—"What particular part of the body does the soul occupy? is it a little created being inhabiting a small portion of space within the brain?" No matter!—whether it reside in the deep recesses of the brain, or in the nervous sensorial organs, or in the minute corpuscles of the heart, or in the vital purple fluid which glides through the human body! No matter!—whether it dwell in all the parts of the body, animating the whole, and directing all its powers! or whether it only exist in the fore-part of the head, as some philosophers insinuate, giving correct instruction to all the movements of the wonderful mechanism which it controls! because "it is enough for us

to know, that the residence of the soul can be traced within a sphere so contracted as man." "Seest thou a man wise in his own conceit, there is more hope of a fool than of him," who will attempt to evade every process of reasoning, by a system of ridiculous trifling, that would disgrace the intellect of an Indian in the wilds of America!

Man, however, *has* a soul—an *immaterial* principle, of the powers of which he is *conscious*—a *deathless* spirit, capable of the favour, or frown of God—and of heaven or of hell! *You* have a soul—guilty, polluted, and undone,—which must be pardoned, sanctified, washed in the blood of Christ, and be saved! or, *you* have a soul, which unforgiven sin, hardened impenitence, or wicked unbelief will sink to everlasting misery! "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Prepare to meet your Judge.

"Let reason vainly boast her pow'r,
To teach her children how to die;
The sinner in the dying hour,
Needs more than reason can supply:
A view of Christ, the sinner's Friend,
Alone can cheer him in the end."

Permit me now to request you to observe,

II. *Some of the qualities of man's nature and condition.*

Man is the noblest work of God connected with the world in which we dwell. Though in ruins, he exhibits traces of his original greatness, of his extensive dominion over other inferior beings, and of his vast capacity, by the grace of God, for almost illimitable improvement and perfection. "A noble rank of beings we are, the living and lively offspring and image of that intellectual and vital Power, who gave us being." "In him we live, and move, and have our being." "We are also his offspring." "Lord, what is man, that thou art mindful of him? or the son of

man, that thou visitest him?" Our character, duty, and happiness are revealed to us in the sacred oracles of divine truth. Let us search the scriptures, and survey, "as in a glass, what manner of persons we are;" and what manner of beings we ought to be, that we may "be blessed in our deeds," and be finally saved.

In the first Lecture, you have seen, that the system of "infidel fellowship" is founded upon false views of human nature. Man is considered a sensitive being, possessing indeed "higher faculties than all other animals," yet, as being only "the chief of animals," he is made to require only higher degrees of animal qualification. He is viewed by Mr. Owen, as a sort of social animal, or a splendid "living machine," existing without any voluntary power, acting without being the subject of any responsibility, passing through life with no purpose superior to eating, drinking, and a mere knowledge of nature's laws, and then dying without any hope, except the pagan prospect of "returning to the same general elements" from which he came, "to give new life to new compounds." Such are the views of infidel Socialists. I need scarcely say, that they are not only essentially defective, but false and pernicious. Man should be considered not only in one point of view, but in many, because his powers are various and his wants numerous. If we are disposed to do justice to his character, and really to promote his present and everlasting happiness, we must study those features which are most important, and most intimately connected with his most valuable interests. Guided by these principles, what is man? He is an intellectual, responsible, moral, and immortal being.* Do not be blinded by worldly vanity and pleasure. Do not be governed by sensual gratifications.

* Man is also a social and religious being; but these views of his character, will be noticed in the succeeding Lectures.

They who "live in pleasure are dead while they live." Do not allow the fancied speculations and the sceptical principles of "infidel fellowship," to divert your attention from your religious interests. Young friends, study your whole nature; and never let the conviction be erased from your understanding, that you are immortal beings, destined to be happy or miserable for ever.

"Nothing is worth a thought beneath,
But how we may escape the death
That never, never dies!
How make our own election sure,
And, when we fail on earth, secure
A mansion in the skies."

In bringing before you, some views of man's mental and moral constitution, allow me to remind you of what, I feel persuaded, will be in accordance with sound reason, and be confirmed by the word of God. Do you ask then, what is man? I answer,

1. *He is a voluntary and responsible being.* Jehovah, the self-existing Being, is the only Being, absolutely perfect in his nature, and righteous in all his judgments and purposes. He possesses infinite intelligence, is independent, immutable, and eternal. God is a Spirit, of one mind, and liable to no change in his views, volitions, and plans of operation. He is not capable of willing evil, because in him there is no ignorance, malevolence, or impurity at all. He "works in all things according to the counsels of his will," guided by infinite knowledge. He cannot commit an error, and is too good to be unkind. "To err is human." God is not in a state of trial, and cannot be tempted by any man, by any thing which exists, or by any event, or changes which take place in his dominions. All his ways are absolutely perfect, and just and right is he. In him there is "no variableness, or shadow of turning;" he is the unchangeable and eternal Lord God.

This character of perfection was never possessed by man. His original perfection and happiness were not absolute and unchangeable, but such as were consistent with the condition of a created and dependent being. He was a virtuous being, possessing the power and disposition to know and love his Creator. To glorify God was the object of his existence, to obey God was the rule of all his actions, and to enjoy perpetual happiness was the motive presented to stimulate his virtue. God "made man upright," and endowed him with knowledge, blessed him with holiness, and invested him with happiness. "If it be true, that there is a first being, who created all others out of nothing, man is truly his image. But an image is but an image, and can only be a shadow of the true perfect being." If created in the image of God, he was a spiritual being, possessed of intellectual powers and moral faculties. He was therefore a voluntary being, and no objection can be raised against the original character of man, except such as would impeach the wisdom and goodness of God. None but an atheist would dare to call the Bible statement of man's creation "a wild combination of absurdities."

He was originally a voluntary and responsible being, and his fall was a voluntary act. He had a virtuous, not a vicious, liberty of mind and will, but he was liable, not necessitated, or forced to fall and commit iniquity. He did not fall, because he was free, because all beings possessing mind and voluntary powers are free, but because he abused his freedom. His virtue was tried;—tried by one who had a right to test the obedience of his creature—and what proof of his virtue could be given, if no test of obedience had been offered to his mental discrimination? Life and death were set before him.

"Happiness in his power left free to will,
Left to his own free will, his will though free
Yet mutable."

All created beings are dependent and mutable, that is, capable of change. Changes in existence depend upon the will of the Creator, and the nature of the existences created. Material things are entirely involuntary in all the changes which take place, in all the forms which they are made to assume, and in all the effects which are produced by their operation. Not so with the mind. The mind of angels, of demons, and of men, is essentially free and active. It may exist in the perfection of paradise, or its volitions may be depraved by the fall; it may be in the body directing its movements, or out of the body, increasing in knowledge and happiness, or augmenting its guilt and woe; yet, the mind of man is voluntary. On no other ground can you rationally account for the fall of man, on no other ground can you account for the present state of men and demons, on no other ground can man be held responsible for his actions. Men may write about external impulses, the influence of circumstances, irresistible fate, immutable decrees, and the foreknowledge of God; but no satisfactory reason can be given of the present state of man, or his accountability for his conduct, if man be not a voluntary being. Milton in his Paradise Lost, reasoning on this intricate subject, traces the fall of man and angels to this voluntary power, in the following language,—

"Whose fault?
Whose but his own? Ingrate, he had of me
All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all the ethereal powers
And spirits, both them who stood, and them who fail'd;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have given sincere
Of true allegiance, constant faith, or love,
Where only what they needs must do appear'd,
Not what they would? what praise could they receive,
What pleasure I from such obedience paid,

When will and reason (reason also's choice)
Useless and vain, of freedom both despoil'd,
Made passive both, had served necessity,
Not me? They therefore as to right belong'd,
So were created, nor can justly accuse
Their Maker, or their making, or their fate,
As if predestination over-ruled
Their will, disposed by absolute decree
Or high foreknowledge; they themselves decreed
Their own revolt, not I; if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less prov'd certain unforeknown."

Volumes have been written on the origin of evil, and the depravity of fallen humanity has been traced to various sources. The facts of the case have been before the mind in all ages, but an inquiry into the cause beyond a certain point has hitherto been worse than useless. That cause is the freedom of the human mind. If not, how could sin have entered into the world? because sin is the transgression of the law. You may call it "the wrong exercise of free will," "the choosing to neglect, or violate moral obligation," "the abuse of free agency," or "ignorance at birth;" you may analyze the faculties of the mind to obtain a knowledge of its secret springs of action, examine the connexion which exists between cause and effects, go to the origin of the race, or trace the mental operations of succeeding generations, but beyond the voluntary power of the human mind, you cannot go. There it originated, and "there we see it still, and constantly and universally generating fresh misery and mischief."

Man is now a voluntary and responsible being. His depravity is admitted, his inability to obey the moral law is acknowledged; the necessity of his conversion to God is maintained; and, it is confessed, that the influences of the Spirit are indispensably necessary to produce that change in man, without which "he cannot see the kingdom of

God." Yet, in his fallen state, he is a voluntary being. He stands related to his Creator, and is united with the human race. Duties arise out of these relationships, and the bond of obligation has never been cancelled. In a state of probation, he is required to act in a manner suitable to his condition. Nothing is required which, by Divine assistance, he cannot perform. He is still free, and not under any absolute necessity of sinning against God. Man is sinful; but that does not necessarily prevent the proper use of his natural powers. He is depraved by nature in his inclinations; but does that place him in a state of absolute moral necessity? does that give to external circumstances an absolute control over him without the possibility of resistance? or does it absolutely compel him to be a wicked being, and to fit his immortal spirit for final perdition? No. Man's state in paradise was dependent and mutable; his fall corrupted, but did not entirely destroy his moral nature. The saints of God in this world, restored by grace to the enjoyment of evangelical holiness, are imperfect—their highest virtues are defective. If the volitions, however, of man, simply considered as a fallen being, are under the control of an absolute moral necessity, in those exercises which concern his moral character and final destiny, his doom, in my opinion, is sealed, and his salvation is absolutely and morally impossible. He has no way of escape, except by the interposition of a miraculous power, or the exertion of an irresistible influence, to overcome the corruption of his nature. To avoid difficulties, which involve my mind in endless confusion, I conclude that man is a voluntary being, that by the grace of God, he may avoid the evil and choose the good, and that by "repentance toward God, and faith in our Lord Jesus Christ," he may be justified, sanctified, and raised to heaven.

If bound by physical necessity, he is neither free to act,

nor responsible. If by long opposing the convictions of his mind, and continually resisting the grace of God, he have created the fatal necessity of sinning against God; and if by contracting habits of vice, he have originated the direful necessity of always doing wrong, he has committed moral self-destruction. The process, however, in this case, was voluntary, and for the result he is responsible. If not free, how could he ever act contrary to his convictions? Why should he, or how could he ever feel remorse in reflecting upon past actions? Why should he dread the righteous retributions of Deity? Why have all nations and ages adopted ablutions and offered sacrifices to wash away guilt contracted, and to appease their deities, supposed to be offended, unless they were conscious of having given occasion for punishment by their own voluntary actions? Whatever circumstances may mitigate our guilt, whatever reasonable excuses may be pleaded for our ignorance, the truth remains recorded in the book of God, and written upon the tablet of the human heart, that man is a voluntary and responsible agent. Whether we preach to the degraded savage, or to the enlightened philosopher, or to the unhappy sceptic, we announce the truth;—"If thou doest well, shalt thou not be accepted? and if thou doest not well, *sin lieth at the door.*" "But in every nation, he that feareth him, and worketh righteousness, is accepted of him." "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

Man's present state cannot be satisfactorily accounted for on any other principle. I know it may be said, that man will act in accordance with his nature, and as that is depraved, he will do evil. But is he under an absolute moral necessity of rebelling against God? Is he morally compelled to commit all the *particular* wicked actions of his life? Must the wretched miser love his money and starve his

body? Must the covetous hoard his pelf and neglect the poor? Must the licentious continue his impurities?—and cannot he become chaste? Cannot the drunkard cease to take intoxicating drink, and become a sober man? Thousands of total abstainers say, yes! Cannot the prodigal cease to spend his patrimony in riotous living, and become a temperate and industrious man? The infidel Socialist says, no; or, if reformation do take place, it is a matter of absolute necessity. Horrid doctrine!!

If this be true, there must be a cause. What is it? Does God necessitate to sin, and to sin in particular ways? The thought is too horrid to be entertained. Does Satan *compel* the sinner? Who gave him the power? His authority is usurped and restrained;—beyond a certain limit, he cannot go. He may tempt and persuade; but he did not originally, nor can he now *compel* the creature—man—to sin against his Creator—God. Do external influences, and surrounding objects absolutely control the mental and moral powers of man? They possess no intelligent and moral activity, and indeed no energy at all, of any kind, over our actions, *independent* of the power and state of the mind. Do you say, that, as one intelligent being can and does act upon another, and influence his determination, therefore, we are compelled by the opinions, advice, and examples of others? But, who placed our happiness, or misery, our heaven, or hell, entirely in the hands of a fellow-mortal, a dependent, mutable, depraved, and responsible being like ourselves? Do you say it is the moral state of the mind, which is the source of transgression; and, as that is corrupted, it is highly probable, not only that man will do evil, but that he will commit particular wicked actions? I admit it; and only object to an absolute moral necessity. But the infidel Socialists tell me, that he absolutely must be what he is, and do what he does in all the actions of his life. I ask for proof; because, if he is really in this state, he is not

guilty, nor voluntary, nor responsible. Original sin does not place him in this miserable condition. Over that he had no control; and, though as connected with the human race, every man of necessity suffers some evils, which that sin originated; yet, he is not now accounted guilty, nor punished finally, except for *personal* transgressions. He sins also voluntarily, and is therefore punished. It is contrary to the nature of mind to be necessitated, and this doctrine is contrary to experience, to fact, and to scripture. Reason, conscience, history, the Bible, and the Spirit of God, urge you to remember, *that your sin lieth at your own door.*

The advocates of infidel Socialism lay considerable stress upon motives, and upon their acknowledged influence and importance, they have grounded the doctrine of absolute necessity. Men act from motives, and the last motive "determines the mind and decides the action." "To say that man acts without motive, is to assert, that he acts without reason;" but do not the power and disposition of the mind give to motives all their influence? They are to the man, just what the mind makes them. The reason or cause of acting is not in the motive, but in the mind. The same motives and external circumstances produce in different persons, different and opposite results, which could not take place, if *the cause* were in the motive, or the external object. The very same motives and external influences act very differently, even upon the same persons at different times, and lead to extremely opposite results, which could not be the case, if they were the efficient cause of action. The truth is, they are only the occasions, means, or instruments by which the mind exercises its volitions, and the man performs his duties, or practises his crimes. As the cause of acting is in the mind, and as the mind is not absolutely necessitated, man is therefore a voluntary and responsible agent. If you examine very narrowly your own mind, you

will perceive some internal consideration, perhaps selfishness in one form or other; or the inherent desire of happiness, of which none are entirely destitute, whether enlightened or deceived,—will constitute the reason which induces you to act in a particular manner. It suits your views, is congenial with your interests, promotes your gratification, or secures your real enjoyment. To perform actions, because they accord with the truth and are virtuous, will promote the glory of God, and enhance the happiness of your fellow men, is a Godlike, Angelic, and Christian state of mind. To do things, because God will be opposed, truth sacrificed, and virtue contemned; because simply our own selfish ends are obtained, and because others are injured, is the disposition of demons, damned spirits, and abandoned men, who are given up "to a reprobate mind."

These remarks must convince you of the importance of a right state of mind and heart. Is your heart right with God? then you will act righteously, and love man. The soul is the seat of sensation, of thought, and the fountain of action. The heart is the seat of corruption; and hence the necessity of being renewed. How important to have a sound mind, a good conscience, a pure source of feeling, and a simple desire to honour God, and do good to all! God is the fountain of all goodness and perfection. From God, through Christ, you must receive grace to change your nature, and enable you to bring forth the fruits of holiness. The Christian religion enlightens the mind and purifies the heart, by which the tree is first "made good, and then the fruits will be good"—the fruits of the Holy Spirit.

> "Happy the heart, where graces reign,
> Where love inspires the breast;
> Love is the brightest of the train,
> And strengthens all the rest."

A state of absolute moral necessity to sin is, in my opinion,

the effect of aggravated crime, and inflicted as a punishment. This is the state of devils, and damned spirits. They still rebel, love to sin, and will oppose God and holiness, not because they are not voluntary and responsible, but because they have abused their freedom, and sinned away the day of grace. The devil and his angels "kept not their first estate;" they fell by wilful transgression, and are now "reserved in chains to the judgment of the great day." Lost souls have sunk to ruin for resisting light, violating laws, abusing mercies, and despising the means of recovery, afforded them under the various dispensations of Almighty God. A *fatal* determination to immoral conduct, which reduces man to the condition of demons and lost souls, is not the natural state of man—it is an awful and wicked acquirement,—yet in doing evil, he is acting in accordance with his depraved nature. It is both his sin and punishment. It is a state which he might have avoided, at which he has arrived by unrestrained inclinations, by unresisted passions, by long contracted vicious habits, by violating conscience, and resisting evidence. Men may thus wilfully acquire the habit of sinning, which may necessitate the practice of particular crimes, and render their conversion extremely difficult. Perilous state! "He that has a blind conscience," says Philip Henry, "which sees nothing, a dead conscience which feels nothing, and a dumb conscience which says nothing, is in as miserable a condition, as a man can be, on this side hell." This is not so with men generally; and it is *self-originated*. Original sin never did, never will, plunge a man into this horrid condition, it is not the *efficient* cause of it. The depravity of man is the source of transgression, the Prince of darkness is the agent of much iniquity, and circumstances are made the instruments of much mischief; yet, where is the reason, the conscience, the historical fact, or the portion of the Bible, which teaches

us, that any one, or all of these elements of ruin, will constitute the *fatal* spell to *necessitate* man to sin against his Maker, and seal his final doom? If this be his state, he has caused it himself, and for voluntary rebellion, he is given over of God "to a reprobate mind," and is enduring judicial punishment. No one approaches so near to this awful condition as the man who wantonly opposes Divine revelation. One infidel said, "I am abandoned by God and man!" another, "I have plucked down ruin!" and a third, "Oh! that I was to lie and broil upon that fire for a hundred thousand years, to purchase the favour of God, and be reconciled to him again!"*

Young men! I trust, this is not your state. I hope it never may be. Most earnestly do I guard you all against the daring unbelief and moral delinquency by which it may be effected. Believe that you are irresponsible for your conduct, and one effectual step is taken in the path of ruin. But you are not the victims of an irresistible destiny; *you* are accountable to God; so were *they* whose cases I have described; and so are *all* men. Should you reject the truth, live in sin, die in unbelief, and be lost; you cannot erase from conscience, and the records of eternity, your accountability for moral principle and action. "No;" says Dr. Cox, "they are still in the proper sense of the term *self-destroyers:* their alienation from truth and from God is a *wilful* alienation; their ignorance, having the means of knowledge, is a *wilful* ignorance; their covenant with death and hell, for it is voluntary, is a *wilful* covenant. If any perish, whatever may have been the accessaries to their ruin—whatever their temptations—whatever the participating or promptings of others—whatever the neglects of the righteous or the counsels of the wicked—whatever the snares of the devil—the 'darkness visible,' the lurid light of hell

* Simpson's Plea for Religion, p. 13.

will reveal only—SUICIDE—SUICIDE—SUICIDE—written in flame unquenchable, upon the consciences of the lost!"*

Having stated to you, that man was originally and is now a voluntary and responsible agent, allow me,

2. *To furnish some evidence to establish these doctrines, and urge their claims upon your serious attention.* You possess intellectual and moral powers; enjoy means sufficient to instruct you, both in your duty to God and man; you are not under the necessity of acting contrary to your convictions and volitions; and, possessing as you do, a moral nature, capable of being influenced by motives; you have the most urgent inducements to enforce the performance of every obligation under which you are laid. Under all ordinary circumstances, you are voluntary—voluntary in the acquiring of knowledge, the investigation of evidence, the examination of truth, the forming of connexions, the adoption of opinions and principles, and in the regulation of your moral conduct. God is your Creator, preserver, and benefactor. He is the Lawgiver, the moral Governor, and Judge of all. Does God possess no rights, and the creature no rule of action? Has he no authority, and you no dependence? Is he unrighteous in requiring obedience? and are you incapable of perceiving duty and feeling obligation? Can you understand no relation in which you stand to the ever blessed God? and is it possible for you to suppose, that you are not accountable to him for your faith and practice? Such a supposition would involve a mystery in your existence for which no satisfactory reason could be given, and would reduce the whole human family to a godless, irreligious, and immoral state.

All the families of the earth sprung from Adam and Eve; and the family compact, with all its relations and duties, has its foundation in the origin of the race. Thus we sustain

* Dr. Cox's Our Young Men, p. 236.

various relations to each other, and duties arise out of those relations which we ought cheerfully to perform. Have we not instrumentally imparted to our children existence, and originated the ties of blood,—a bond of relation and obligation, which nothing but death can entirely sever? Should not children be loved, supported, and watched over by parents? Should they not be instructed, governed, prayed for, and trained up in "the nurture and admonition of the Lord?" Should not children manifest deference to parental authority and cherish filial affection and obedience? Are not these duties founded in nature? Do they not harmonize with the relations in which we stand? An opposite state of feeling and conduct constitute a violation of duty and obligation, for which we are responsible, and shall be punished. If you deny these obligations; or avow, that *all* our varied states of mind and feeling are necessitated, infanticide is no crime, and parricide is not murder. On this vile and unnatural principle, every family might become a scene of blood, and a den of cannibals!

As society extends, civil government becomes necessary to protect the lives, guard the property, secure the liberties, and promote the safety and happiness of *all* the people. Civil government is of God, and involves duties and responsibilities of great importance. Should not governors, not only be responsible to God, but to the people from whom they have received their authority to govern? Should not the people be subject to the laws, which have been or are passed with their consent, and for the good of the whole community? Civil government respects civil affairs, and the magistrate has no right to interfere with the religious opinions of the people, except so far as any views held may endanger the civil interests of society. The rights of conscience are sacred and inviolable. "Render therefore unto *God* the things which are God's, and unto Cæsar the things

which are Cæsar's." In a civil point of view, however, we are responsible to society; all have rights which ought to be respected, and interests with which we have no right to interfere. We are thus in every capacity treated as voluntary beings and held responsible by God, by nature, by conscience, by relatives, by society, and by the authority of religion.

The doctrine of irresponsibility would constitute an excuse for every form of idolatry and infidelity; provide a subterfuge for conscience for every sort of tyranny and oppression; give a licence to every kind of villany and crime; and offer a temptation to the practice of the grossest deeds of sensuality and corruption. Applied to all created intelligences, it would remit the punishment and justify the rebellion of demons, render the obedience of heaven worthless and without reward, and convert this world of intelligent beings into a ferocious band of lawless banditti, or into a vast prison of abject slaves, held in cruel bondage by the mighty despotism of a few irresponsible men, more wicked than their fellows. Laws to restrain would be useless; parental authority nugatory; all reasoning with the disobedient, vain; education a baneful experiment, because the educated would only become better qualified for deeds of violence; and the Christian religion, in such a state of society, could only be a solemn and unmeaning farce. With unblushing effrontery, every criminal might exclaim; I cannot help it, I am responsible to none, I am not "to be praised or blamed." This is the doctrine of infidel Socialism!

The views of infidel Socialists concerning the voluntary agency and responsibility of man are false, because

They are contrary to the personal consciousness of man. We know we are voluntary, and are conscious of responsibility. We know that we reflect, perceive, reason, deliberate, and remember, and we know that we ourselves do it. Whether we gain our ideas through the medium of the

senses, or from other intelligent beings, or from our own power of reflection, we are still conscious, that we are voluntary agents, exercising the faculty of reason with which we are blessed. "Let a thousand reasons," says Dr. Watts, "be laid before me to prove that I am nothing but an engine, my own inward present consciousness of this proposition, that I have thoughts, that I have reasoning powers, and that I have a will and free choice, is a full evidence to me, that these are false reasonings and deceitful arguments: I know and am assured, by what I feel every moment, that I have a spirit within me, capable of knowing God, and of honouring and dishonouring my Maker, of choosing good or evil, of practising vice or virtue; and that hereby I am bound to approve myself to the Almighty Being that made and governs me, who will reward me in some future state or other, according to my behaviour in this." The doctrines of infidel Socialism are condemned by the voluntary and universal judgment of mankind. The languages of all nations are constructed on these principles. The laws which have been enacted; and the religions which have been established, whether true or false, are founded upon the views here advocated. The sentiments which all men entertain concerning each other; the voluntary compacts into which they enter, the order and happiness arising from fidelity, and the shame and misery associated with the violation of obligations, are so many proofs of the correctness of these conclusions. Though Mr. Owen denies these principles; yet he frequently writes in accordance with the views and language of other men. He calls upon us to exercise our judgment, to compare his system with others, and then he exclaims, "Choose ye now which ye will have!" Thus he forgets his own principles, and writes in the common language of mankind.

He who cannot perceive, what nearly all see, must be

accounted blind; or he is corrupt and will not see; or he is hardened in heart, seared in conscience, and given up to a reprobate mind. He labours under an incurable obstinacy of disposition, which no reason can enlighten, no moral persuasion can remove. Strong evidence is resisted; perpetual testimony is repudiated; the analogies of nature are neglected; the operation and decisions of conscience are despised; the word of Divine truth, the powerful appeals of which, find a response in almost every bosom, has been contemned; and the rebel of nature and of grace, by the pride of intellect, the boast of reason, and dependence upon his own resources, has thrown himself beyond the pale of all community with rational beings. He has no power of mind, capable of voluntary action; he is the subject of no law and is bound by no responsibilities. Thus infidel Socialism reduces man to a dancing particle of matter amidst a fortuitous concourse of atoms. Should you be so blind to truth, and so impervious to the force of evidence; how awful is your condition! Divine influence must arrest your career; mercy must interpose, a moral miracle must be wrought; or you are likely to perish in your sins and be utterly lost. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

The word of God contains decisive evidence to enforce the responsibility of man. Numerous proofs of the voluntary agency and responsibility of man may be drawn from the language and design of Divine Revelation. The written and well-authenticated laws which God has given; the moral government which he has established; the dispensations of his providence—bestowing blessings upon the obedient, and judgments upon the rebellious—a history of which you will find in the Bible; the doctrine of redemption and salvation, by the vicarious sufferings and atoning death of our blessed Lord; and the future state of rewards and pun-

ishments, which he has clearly revealed, are all so many evidences of our responsibility to God. We are his creatures; and are we not under obligation to know, love, and serve our Creator? We are ignorant; and has he not instructed us, that we may discover his will? We are sinners, under the curse of the broken law, and, as such, are amenable to his justice; but has he not provided redemption, that we may be reconciled to him, and made eternally happy? We are careless; but are not afflictive dispensations calcuculated to alarm our fears and excite repentance? We are liable to be led astray from God, by the world, the flesh, and the devil; but are not the cross of Christ, the descriptions of the judgment day—of heaven and of hell—mercifully designed to awaken our souls, to lead us to flee from the wrath to come, and to bring us into the way of life everlasting? While these things display the infinite love of God, they furnish impressive evidence of our voluntary agency and responsibility.

What do you learn, from the parable of the 'one,' 'two,' and 'five talents?'* 'of the wise' and 'foolish virgins?'† 'of the faithful and wise steward?'‡ of 'Lazarus' and 'the rich man,' who 'received their good' and 'evil things in their life-time?'§ Does not the Saviour teach you, by these inimitable parables, and many other excellent discourses, "Occupy till I come." If you can evade the truth, and escape conviction, remember, my fellow sinners! *you cannot avoid responsibility!* You must appear at 'the judgment seat of Christ,' and receive the doom of 'the wicked and slothful servant' in 'outer darkness,' in which, 'there shall be weeping and gnashing of teeth;' or you will enjoy, the 'well done' of 'the good and faithful servant,' and be welcomed, amidst saints and angels, 'into the joy of your Lord.'

* Matthew xxv. 14—30. † ibid, 1—13 verses. ‡ Luke xii. 41—48. § *Luke xvi. 19—31.*

Which shall it be? *The one, or the other you must have.* The Lord help you, 'to lay hold of the hope set before you in the gospel!'

Take another view of Scripture evidence upon this subject. Are you not *exhorted* to repentance? Are you not *threatened* with everlasting punishment, if you neglect the salvation of the gospel? Are you not *warned* to flee from the wrath to come? Does not the Almighty *expostulate* with you? "Why will ye die?" "My Spirit shall not always strive with man?" Is he not "*long-suffering* to us ward, *not willing* that any should perish, but that all should come to repentance." Are you not *invited* to come to Christ? and *encouraged* to expect rest and salvation, if you embrace religion? Are you not *commanded* to believe? and *promised* the blessings of everlasting love, if you commit your soul to Christ? Are you not *entreated* to "*choose* you this day, whom you will serve?" and to *choose* that good part which shall never be taken away from you? Are not these tender entreaties proof of your responsibility? and are you not conscious of it? What choice will you make? Life and death are *set* before you,—what will you do? Will you be happy in choosing religion and life? or, will you have guilt, and death, and hell, by neglecting the great salvation? "O trifle not longer with such blessings! Will you come to Christ and rejoice for ever in heaven? or follow the world and wail for ever in hell? *One you must do,—which shall it be?*"

"Life is the time to serve the Lord,
The time t' insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return.
Life is the hour which God hath given
To 'scape from hell, and fly to heaven:
The day of grace, and mortals may
Secure the blessings of the day."

Allow me now to call your attention,

III. *To the gross materialism of infidel fellowship, by which man is left without moral character and real happiness.*

"The whole system of bodies in the universe may be called the material; the whole system of minds, from the infinite Creator, to the meanest creature endowed with thought, may be called the intellectual world." Matter and mind form the subject of all philosophical inquiries. Physical science investigates the properties of matter, and mental philosophy developes the nature and operations of mind. Materialism is a gross perversion of philosophy, and is essentially atheistic. The soul is materialized, and nothing is allowed to exist except matter,—all the splendid phenomena of mind, of which we are conscious is only matter operating in its diversified forms and states. The whole world of mind, human and divine, subjected to the fatal spell of a material fancy, is annihilated at one fell swoop. A system so repugnant to the sentiments and consciousness of all ages and nations, scarcely deserves any thing, except silent contempt. To render, however, these baneful principles more plausible, they are imbodied in a new form by the infidel Socialist. Old and exploded doctrines are revived, and a new experiment is now making upon the credulity of the working classes of this kingdom. While professing kindness, and declaring a wish to improve, the infidel Socialists avow the most unblushing impiety, and propagate the most demoralizing doctrines. Nature is substituted for God, the laws of nature are adopted for the Bible, immutable necessity is preferred to Divine providence, the feelings and convictions of individual minds are admitted as the only standard of right and wrong, animal enjoyment is the chief good, and death is an eternal sleep. The believers and advocates of such a system can only be viewed as "Deists in theory, Pagans in inclination, and Atheists in practice."

The nature and character of man have been briefly placed before you in this Lecture. Some of the traits of his character have been specified. Does Mr. Owen prove the opposite of these views on the constitution of man? He assumes it respecting some of the particulars, but he offers no proof. Because man is found in a wretched state, it is therefore necessitated, and he is neither voluntary, nor responsible. Because man has abused his rational powers and created, by a wilful perversion of his faculties, much moral mischief, therefore, all his feelings and convictions are compelled and formed *independent* of himself. Because he has no power over his original constitution, and cannot absolutely control circumstances in the formation of his character, therefore, his organization and circumstances united, form his character entirely for him from birth to death. Because man possesses some properties which belong to animals, therefore, he is altogether one. Because he is endowed with superior mental and moral faculties, therefore, he is "the chief of animals." This is an epitome and specimen of those reasonings, which are to be found in every part of the works of infidel Socialists. The mere mention of them is enough to convince you of the absurdity and wickedness of this new form of infidelity. Man is a mere animal, without moral character, destitute of real happiness, and dies without hope.

1. *Man is a mere animal.* The most trifling and defective definitions have been given of the constitution of man by individuals, who wish to be dignified by the title of moral philosophers. "Man is an animal that cooks his victuals." "Man is an animal that makes bargains." "Man is a laughing animal." "Man is a religious animal." Mr. Owen calls him "a living machine," "a local and localized animal," "an irrational animal," and "the chief of animals." "The fool hath said in his heart, there is no God."

You need not be surprised, that the subjects of such folly should deny to man the peculiar properties of the mind, and place him on a level with the animal tribes. The infidel Socialists have no God, no soul, no religion, no heaven, or hell;—even man is "the chief of animals," and the system of "infidel fellowship" is pure animalism—animal in its origin, in its nature, in its enjoyments, and in its results.

2. *Man is a "local animal."* What does he mean by the terms "local" and "localized?" They generally mean to be confined to one place, or only adapted to a certain locality. If this be the meaning, as applied to man, it is false. He is better fitted, and more particularly suited to every climate than any other organized being. He can live in every country, dwell in every clime, and perform his duties, and assert his dominion in every zone. "Nature," says Count Buffon, "seems to have adopted a smaller scale, in the formation of *animals* for the new world, and to have formed *man* alone in the same mould as elsewhere." Sir Charles Bell says, "Man is superior in organization to the brutes, superior in strength, in *that constitutional property which enables him to fulfil his destinies by extending his race in every climate, and living on every variety of nutriment.* Gather together the most powerful brutes from the arctic circle or torrid zone to some central point, they will die; diseases will be generated, and will destroy them."* To call man "a local animal," when he can traverse the globe, "live on every variety of nutriment," exercise the peculiar powers of his mind, and perform his religious and moral duties in every nation under heaven, is a gross departure from correct definition.

By the term "local animal," Mr. Owen probably refers to the fact, that man is somewhat influenced by the principles and practices of the place in which he is born. He

* Quoted by Redford in his Holy Scripture verified, p. 48.

refers to different nations, both Pagan and Christian, in proof of his statements. Suppose this statement to be correct, it can be of no service to him, unless he can prove three things;—first, that all this takes place as a matter of stern necessity; secondly, that it is necessitated solely by the influence of circumstances; and, thirdly, that men do so universally without exception. This he cannot prove, because stubborn facts are opposed to his localizing theory. Man is a depraved intelligence in every land; and if Owenian necessity were true, one horrid uniformity of crime, guilt, and misery, would curse the world. Not a single exception would be found upon the face of the globe, because man is sinful, and the majority are wicked. The doctrine is false. All the power of the Vatican, all the cruelty of the grossest tyranny, all the cunning craftiness of the most subtle despotism, all the malignant inventions of the vilest persecutions, all the horrid terrors of the infernal inquisition, cannot compel the uniform and unvaried adoption of the same faith, principles, and practices. Man's body may be localized in any part of the world, or in a loathsome prison, but his thoughts are free—they cannot be "localized" without the consent of the mind, or compelled to approve of principles and practices without the acquiescence of the heart.

Absolute necessity is advocated by the infidel Socialist in every form of language. Because men have no control over the time and place of birth, or the condition of their infant state, therefore, when men, they are compelled to be intellectually and morally precisely what they are—they are neither voluntary, nor responsible. It is admitted, that the form of government under which we live; that the system of education under which we are trained; that the examples by which we are surrounded; and that the manners with which we are associated, will have some influence

over us. But have reason, truth, choice, conviction, and principle nothing to do with the adoption of certain forms of worship, and morals in the various nations of the earth? Under good circumstances there are bad men, and under bad ones there are good men. Under similar circumstances there are different and opposite characters. Some educated infidels become good christians; some trained up in christian families turn out bad men; and others, after a long and creditable profession of religion, apostatize from the truth. Under each of the different systems of Paganism, Philosophy, Mohammedanism, Judaism, and Christianity, there are different and opposing sects, each of which can boast its martyrs to opinions held in opposition to the views of those who lived in the same locality. In the same nation, and even in *the same small locality*, what a wide difference exists in the principles and practices of infidels and infidel Socialists themselves! Mr. Owen has not been able at present, to "localize" the thoughts and feelings of his own "local" adherents. Not a nation exists, nor can you scarcely find a family, but facts are exhibited which prove the falsehood of his doctrine. The scripture is full of evidence in opposition to this infidel theory. In the family of Adam, of Abraham, of Isaac, and of Jacob, what opposite characters were found! In the courts of Pharaoh and Darius, vice and virtue reigned triumphantly in different persons placed in similar stations and circumstances. The rebellious and obedient dwelled together in the camp of the Israelites. In heathen and in Christian lands; in the church of God, and in the world, opposite characters exist, and conflicting elements disturb the calm repose of the same locality. Pious ministers and Christian parents could furnish you with heart-rending facts, in opposition to the fatal theory of the infidel Socialist.

3. *Man is also said to be*, "*the chief of animals.*" This

view, which the infidel Socialist has given of man, is equally untenable with the one already examined. It is certainly not correct to call him "a rational animal," "because," as Dr. Watts says, "the animal is not rational;"* nor is it proper to denominate him "the chief of animals," because he does not belong to the genus of animals, nor to any of the species of animals, nor is the whole of his constitution animal. The definition is not only contrary to the soundest philosophy; but it involves the grossest absurdities, is essentially defective, and likely to deceive.

Correct definition explains and unfolds the whole nature of the thing, or person defined; but Mr. Owen conceals the mind, and only defines the inferior part of man's nature. It supposes man and animals to belong to one class of existences; and, as man exhibits higher degrees of perfection, he is therefore "the chief of animals." No notice whatever is taken of those qualities which distinguish him from the animal tribes, draw a line of distinction between them, and widely separate him from every species of animal existence. Whatever properties he may possess, which the animal does not, never did, and never will possess; yet he is only "the chief of animals:" or rather, according to the false philosophy of Mr. Owen, he possesses no faculties which the animal does not possess,—he only has them in a higher degree. He may have the defects of an idiot, or the splendid mental attainments of a Sir Isaac Newton, yet, he is only "the chief of animals." To make that distinction, which the case requires, would completely spoil the material scheme of Mr. Owen, and give man his proper place among created intelligences and moral beings. And without that distinction, the reasoning is an outrage upon common sense.

It is admitted, that some of the animal species do exhibit some proof of possessing a certain kind of intelligence. The

* Dr. Watts's Logic, p. 121.

elephant seems to be wise, the dog sagacious, the fox cunning, the beaver prudent, and the ox and the ass appear to have some degree of knowledge. The monkey and the baboon have qualities which approach the nearest to the human race; yet, all these are animal. None of them can be raised, by any art, or process of reasoning, and education, beyond a certain point of resemblance. You may also train up a goat, or a parrot, or a dog, or a monkey to perform certain exercises, or tricks in imitation of man; but it is mere imitation; and it is not only exceedingly defective, but it is not the result of a reflective power, or of a reasoning process, nor does it partake of a single moral quality. This animal quality is a wise provision; and, while it is extremely beneficial to the beast, it becomes subservient to the interests of man. Whatever may be the faculties of animals, they are marked with deficiencies and limitations so remarkably probable, that the line of distinction between the man and the animal is sufficiently obvious to every reflecting mind. He who cannot, or will not perceive it, is the object of your profoundest compassion.

If man be only "the chief of animals," if he have no soul distinct in its nature from a material organization, and if the organization and circumstances are *the efficient causes* of all volition, what satisfactory reason can be assigned for the inferiority of animals to men? If the nature of both be the same, and the difference be only in degree, let Mr. Owen confound our reasonings and falsify our systems of philosophy, by giving some practical proof of the truth of the position, which he has assumed. Leaving man to his organization and circumstances, let him commence a process of education among the animal tribes. Who or what shall prevent, "the germinating powers of nature," from raising animals a few degrees higher? for, according to Owen, there is no "intelligent cause" to fix the nature and limits of different existences. *We* will not limit his range, but allow him

to select what species he pleases, and give him every facility. Let him take the savage beasts, that roam in the forest; or, if these be too ferocious, let him obtain a herd of domesticated animals, prepared in some measure for his use, and place them in a well-regulated community. Why not train the wisdom of the elephant into the intelligence of the man? Why not operate upon the sagacity of the dog, and work it up into the wisdom of a human being? Why may not the skill of the beaver, in constructing marine huts, be converted into the reflective and acquired knowledge of the joiner, who builds the humble cottages of the poor, or the splendid mansions of the rich? Why may not the shrewdness of the witty monkey be generated into the penetration and judgment of the sound philosopher? These would be facts—things done—done by education exerting its renovating influence upon the *perfect* organizations, and *infallible* instincts of animals. If animals be only inferior to men in degree, why may not they, associated with favourable influences for the development of their powers, be raised into men, if all belong to the same genus, as easily and as certainly, as men may be formed, if only "the chief of animals," into intelligent, voluntary, and moral beings? If man however be an animal only, no matter whether he be an inferior, or a superior one, whether one of the meaner tribes, or the chief of some one of the species, he will remain what he is, and, according to Mr. Owen's infidel theory, "he is the chief of animals." As a system of "animalism and atheism, it completes the ravage and ruin of man."

The true state of the case is, that in some things there is a striking similarity, yet in others, there exists an essential distinction between men and animals. Some animals seem to regard only the gratification of their bodily appetites; and hence it is natural to infer, that they have few, or no

other desires, and that they are capable of no others. Some men, whose nature is capable of religious knowledge and exalted virtue, are "filthy dreamers, defile the flesh, despise dominion, speak evil of dignities," and "what they know naturally, as brute beasts, in those things they corrupt themselves." Both animals and men seek enjoyment, desire society, continuance in life, strive to avoid danger, and have similar natural appetites. Animals may think, but do they reason? they may remember, but do they reflect? they may seem to dread death, but do they wish for immortality? they may have knowledge, but is it not entirely instinctive, neither desired, nor acquired by the voluntary power of reason? they possess sensations of various kinds, but are they not utterly destitute of any religious contemplation, conviction, and feeling? Man's desires of knowledge are boundless, and to know God, and to be conformed to his moral image, are his peculiar prerogatives. He has a desire of knowledge, where the desire cannot be connected with any sensual gratification, and in cases where no motive can be assigned for the desire, except the vivid pleasure and rational enjoyment arising from knowledge. "The broad distinction," however, "between men and animals is, that the former discern the nature of moral good and evil, and can therefore be made, and are actually made subjects of law and moral government; of both which, the latter are absolutely incapable." Hence it is natural to infer, there is in the soul a peculiarity which bespeaks man to exist for some important purpose—some purpose for which no other creature exists, and for aught we can possibly tell, that purpose is eternal. "Who knoweth the spirit of man that goeth *upward*, and the spirit of the beast that goeth *downward to the earth?*" How presumptuous are those, who, with evidence and knowledge of these things, assert, that man is only "the chief of animals," and that for him, there is no hereafter, or immortal destiny!

"Let the question," however, "which relates to brute beasts be determined on any side, it does not at all affect the nature, the reason, or the religion of mankind. It is beyond all doubt, that man is a creature which has an intelligent mind to govern the machine of his body; that man has knowledge, and judgment, and free choice; and unless he approve his conduct to the eyes of his Creator and his Judge, in this state of mortality and trial, he exposes himself to the just vengeance of God in his future and immortal state."*

The purport of all Mr. Owen's reasoning is, *to reduce man to an existence entirely material.* His fundamental error appears to be, that he can form no idea of mind, as a distinct immaterial substance, constituting the principal agent in all the volitions of man, and in all the mental states of intelligent society. This truth he perpetually conceals, and advocates doctrines subversive of all spiritual existence, personal consciousness, and moral principle.

Three views have been formed on this subject. The first is, that man is compounded of body and soul; and that the soul is a pure uncompounded substance, "an intelligent voluntary being; the subject of attributes, the author of actions, and destined to immortality." The second is, that man is "a material, thinking being; differing in nothing, but his modifications, from other material substances." The third is, that the soul is "a mere succession, or chain of ideas and exercises."† The first of these views has been maintained in this Lecture, and it accords with reason, conscience, and scripture. The two last seem to be blended together in Mr. Owen's atheistic scheme. They are both false, and involve the grossest absurdities. He analyzes

* Watts's Philosophical Essays, p. 238.

† See Dr. Dwight's Theology, Vol. I. p. 351—376, for some excellent remarks on these different opinions.

the body and instincts, but he cannot discover the soul of man, or he only talks about it as an inseparable part of man's organization, and differing in nothing, except its modifications and degrees from other material existences.

But, *The soul is not material, nor can matter think.* Is the soul a mere spark of fire? a breath of air? a refined particle of ethereal matter? or a ray of light? None of these subtile forms of material existence approach any nearer to thought, than bodies of a grosser kind. Man possesses "a living soul." A variety of terms are employed in the word of God to describe this intelligent and immortal principle. "It is called *spirit*, because it does not partake of the grossness of matter; but is ethereal and immaterial. —It is called the *soul*, because of its vitality and activity.— It is called the *mind*, to denote its intellectual powers,—and the *heart*, to denote, more especially its moral faculties."* Matter is composed of minute particles, or large solid bodies, yet capable of almost infinite divisibility. Can atoms think in their original and abstract state? No. If atoms cannot think separately, can they when united and organized? No; for no organization can give cogitation, when the parts organized do not possess it. No relative position, no combination of parts, no adhesion, however close, can give efficacy to inert matter, so as to enable it to think. The whole of matter does not possess a thinking power, the parts therefore do not; for parts are not greater than the whole. Besides, thought is perfectly simple and one indivisible existence;—of this truth, we are perfectly conscious; —and if matter can think, all creation would be intelligent, and every particle in a man's body would possess the power, so that millions of thoughts would exist in it at the same moment of time. Cut off a limb, it would astonish you with its volitions; or pluck off a hair of your head, and it would confound you with its reasoning power. On this infidel

* Rev. A. Ewing's Discourses, p. 283.

principle, there would not only be no vacuum in nature, which philosophers say, "nature abhors;" but there would be no part of boundless space without millions of material ideas, or volitions!

Thought is not an essential property, nor an accidental quality of matter, nor does nature, in any possible state, possess the power of generating a thinking being. Mind, or the soul only possesses a thinking and voluntary activity. No chemical operation upon the elements of nature can produce thoughts. Whatever motion you give; whatever organization you impart; whatever change you effect by the chemical powers of attraction, or repulsion, drawing one particle of matter to another, or forcing one particle from another; or whatever form you may cause it to assume, that which the atoms do not possess, they cannot by any process originate. The infidel Socialist has compounded a wild combination of absurdities. The inspired writers do not pretend to write as metaphysicians; yet they have in a few words, capable of being understood by persons of a limited capacity, given statements respecting the origin and organization of man's body, and the nature of his soul, which no man can mend, or render more in accordance with the facts of his history, or the various phenomena of mind, which are exhibited by intelligent beings. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

The soul is not "a mere succession or chain of ideas and exercises." From the language of Mr. Owen, we should conclude, that he considers the mind a chain of successive ideas, floating through the brain. Hence, he speaks, that by a sort of "chemical action," "new compounds" are formed, and old ones are lost by "impressions made upon the organization." Man receives his feelings and convictions and is *compelled* to receive them. Suppose then, that

he do not possess any ideas and convictions, and that he have no power himself to originate them; from whence do they come? They exist somewhere *out* of the man, or he cannot receive them. How do they come? Do you say circumstances create them? but then, you cannot prove that the ideas exist in circumstances. If they do not exist there, circumstances cannot give what they do not possess. Do you say man's organization originates them? Separate, or independent of the mind, this is entirely material; besides, according to Owenism, the organization is the *receiver*, and not the *agent* to impart. What contradiction and absurdity!

The soul a chain of ideas! Why, it supposes ideas, attributes and feelings; yet no subject in which they can inhere! It is directly contrary to all our modes of thinking, opposed to our own consciousness, and contrary to the conceptions and language of mankind. It destroys our personal identity, and we can have no recollection of any past opinions and actions, because they are gone in the chain of ideas and exercises—covered in oblivious night. No motives can have any real influence. There can exist neither guilt, nor virtue; neither punishment for crime nor reward for obedience; because "old compounds" are hourly evaporating, and "new ones" are every moment forming. Were a moral philosopher gravely to inform you, that he had discovered perpetual motion without a mover, and the existence of permanent effects without a cause, the announcement would scarcely be a greater outrage upon the common sense of intelligent men, than the gross materialism of the infidel Socialist. On the material principles of Mr. Owen, we observe

2. *That man can possess no moral character.* If man be a material being, or his soul be a mere succession of mental exercises, he cannot have a single idea, feeling, conviction, *or principle* which can be called his own—he is merely "a

living machine," tossed to and fro with every breeze that blows. He may have the brightest conceptions, or the grossest sensual desires; the most cruel and infernal designs, or the most benevolent disposition; he may perform the purest actions, or wallow in the most brutal deeds of corruption; but he performs no voluntary action, and has no responsibility. But admit the depravity of man; and on the doctrine of materialism, men can only be wicked beings, hated, and hating one another, no virtue can exist upon the face of the earth. There can be no moral principle, no moral government and practice among mankind.

"We cannot enlarge," says one, "upon this curious subject; but it is highly important in a moral point of view, especially in regard to crimes and punishments. Upon the principle of materialism, it will evidently be necessary, that the punishment should immediately follow the offence; for if only a single day intervene betwixt them, some of the peccant matter will have eluded our grasp, and some innocent matter will be punished with the guilty. But why talk we of morals? Upon the principles of materialism, there can be neither morals nor moral responsibility." Yet, on these demoralizing principles, we are invited by infidel Socialists to form a new community! Puerile is the attempt; for a society of atheists could not exist! The elementary principles upon which it was based would speedily effect its own destruction, and involve in one mass of moral ruin, the dearest rights, and interests, and hopes of the human race!

The views of Mr. Owen leave man,

3. *To live without real enjoyment, and to die without hope.* If man be only "the chief of animals," he only requires a high degree of animal enjoyment to make him happy, and animal enjoyment is all that he is qualified to possess. Knowledge, wealth, infidel fellowship, and earthly bliss, are the only means of happiness, promised by Mr. Owen

for his disciples. Let us build houses, plant vineyards, add field to field, and house to house, accumulate money, indulge our sensual appetites, and live all the day long in the guilty scenes of intoxicating pleasure; for we are only "the chief of animals," and why should we not "live in accordance with nature's laws?" "Let us eat and drink, for to-morrow we die." Young men! "Be not deceived: evil communications corrupt good manners."

Man has sinned, and is liable to perish; he needs pardon, and requires salvation. He is immortal, and needs preparing for eternity. Man must die, yet, he will live for ever in heaven, or in hell. But in "the new moral world," no religion is allowed to expand the mind of man, to purify his nature, to exalt his character, to render sweet and endearing all the tender relationships of human life, to hallow his affections, and govern his moral conduct. No religion is provided to reconcile him to God, to calm his conscience, to take away the sting of death, to make him the partaker of the Divine nature, and give him a title "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." His interests and principles are similar to those of the swine only, and he will perish with the kindred brutes.

"As mere infidelity," the system "teaches nothing but to contest all principles, and to adopt none. As scepticism, it has an ocean of doubt and agitation, in which there are no soundings, and to which there is no shore. As animalism and atheism, it completes the ravage and ruin of man, which, in its preceding forms, it had so successfully begun. It now holds out the rank circœan draught, and sends the deluded wretches, who are allured to taste, to bristle and wallow with the swine, to play tricks with the monkey, to rage and rend with the tiger, and to purify into nothing with the *kindred brutes.*"*

* Dr. Dwight's Infidel Philosophy, p. 89.

But you must die, and, my fellow sinner, "it is a fearful thing to fall into the hands of the living God." Owenian infidelity finds you in misery, and leaves you in the dark, the wretched dupe of the most pernicious opinions. Does it find you inquiring what you must do to be saved? Alas! it leaves you to live according to animal nature, which only augments your misery, and then consigns you to the sullen region of annihilation! As to the body, it tells you, that it will "return to the same general elements to give new life to new compounds," and, as to the soul, all is torturing silence, bitter disappointment, or black despair. It leaves you the victims of insanity, or in a state of moral ruin and conscious misery, without one single ray of hope. Stern necessity has no mercy to forgive you, no grace to restore you to the favour of God, no salvation to deliver you from "the wrath to come." The following lines of poetry will give you an impressive view of that horrid state in which the principles of infidelity may leave you. May you read them, and turn to God!

"In that dread moment how the frantic soul
Raves round the walls of her clay tenement,
Runs to cast over, and shrieks for help;
But shrieks in vain! How wishfully she looks
On all she's leaving, now no longer hers!
A little longer, yet a little longer,
Oh! might she stay, and wash away her stains,
And fit her for the passage!—Mournful sight!
Her very eyes weep blood;—and every groan
She heaves is big with horror.—But the foe,
Like a staunch murd'rer, steady to his purpose,
Pursues her close through every lane of life,
Nor misses once his track, but presses on;
Till forc'd at last to the tremendous verge,
At once she sinks to everlasting ruin."

I cannot dismiss you with such a horrid impression of misery, resting in your minds. Dwell on the wisdom and

love of God in providing mercy through faith in Christ Jesus. "Repent and believe the gospel." Salvation is offered to you,—offered on easy terms,—and offered to all. Cleave to Christ with purpose of heart. Live the life of the righteous, and your last end will be like his. "Blessed are the dead that die in the Lord." Not blessed are the learned! the wealthy! the mighty monarchs, who wear earthly crowns! the men of animal gratification and of sensual pleasure! the men of sparkling wit and brilliant genius! the men of fine material physical forms and profound reasonings of mind! No; but men of religious principle, of moral character, and of Christian purity, are blessed—blessed amidst the sorrows of life, in the moments of death, and in the ages of eternity! "*Blessed are the dead that die in the Lord.*"

"See the last end
Of the good man is peace! How calm his exit!
Night-dews fall not more gently to the ground,
Nor weary worn out winds expire so soft."

LECTURE III.

PSALM CXXXIII. 1.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

"They became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools."—ROMANS i. 21, 22.

INFIDELITY, in this scrutinizing age, has neither been silent, nor inactive. The unclean spirit cannot rest. Noxious weed will grow. Like a ferocious animal it prowls about, seeking whom it may devour. The power of conscience, when corrupted, rouses the mind to give its errors a new shape, and to avail itself of every favourable opportunity to spread its pernicious principles. A few years ago, scepticism "was employed as the instrument of literary vanity," and principally confined to the rich and learned; supplying the witty with a few sarcasms, and giving the profane an opportunity of venting a few blasphemous reproaches; but now, it descends and spreads among the poor and unthinking with fearful rapidity; "soliciting the acquaintance of peasants and mechanics, and seeking to draw whole nations to its standard." In large Towns, amidst a commercial community, there are many who boldly and openly avow the principles of infidelity, and exert every means to diffuse their immoral doctrines. The quiet retirement of country villages, especially in manufacturing districts, has been roused to mental anxiety and conflict, by the agents and

abettors of infidelity, under the fair name of Socialism. Formerly infidelity was silently propagated by the isolated efforts of private individuals; but now infidel Socialism is organized into a system; and, by paid Lecturers, hired rooms for public discussion, and numerous cheap publications, the desolating scourge seeks to widen its range of moral ruin, under the garb of pretended friendship for the working classes. Those who were previously atheists, or deists, or sceptics, have rallied to its standard. Persons of a speculative turn of mind, who see no excellency in religion, have thrown off their external regard for the institutions of the gospel, and have embraced the intricate metaphysics of the Social creed. Those who are hostile to the restraints of Christianity, and dislike its spiritual nature and moral perfection, gladly embrace any scheme, which gives a temporary relief to their distressing fears, or a vain refuge from the lashes of a guilty conscience. The cause of infidelity has unhappily received considerable accessions; and judging from the state of society, it appears probable, that the number of its unhappy adherents will be multiplied, not from the truly pious, the soundly educated, or the strictly moral, but from nominal Christians, lukewarm professors, and persons of superficial knowledge, and the grossly immoral, who every where abound. Some of the public advocates and active disciples of the new Social scheme, are backsliders from religion, apostates from the truth, or persons who received a religious education, but who have determined not to yield to the self-denying and purifying precepts of the gospel of Christ. Unhappy men! to renounce the only means of personal and social enjoyment! and to embrace a system which renders the disease more obdurate, the state of mind more wretched, and the prospect of sound conversion to God, a hundred-fold more doubtful and unlikely!

From these sources of moral mischief, there does lurk in the minds of many in the community, a concealed spirit of unbelief, which only waits a favourable opportunity to avow its existence. Let any person extensively and well acquainted with the mental and moral state of the people in densely populated districts, by constant intercourse with them, candidly declare his convictions, and no doubt will remain, but that many who are now secretly opposed to religion, would openly confess themselves the determined opponents of Divine revelation. Infidel opinions of a gross character are odious and revolting to nature, and much inconvenience might be suffered, by avowing hastily sentiments so repugnant to the views of a people, where the Christian religion is not only tolerated, but is respected, and prevails. Infidels know this; and hence, their increasing and concentrated activity in times of commercial distress, or political agitation. Hence, she conceals the serpent's sting, and the poisonous asp; and, clothing herself in the pompous garb of mental and moral philosophy, and assuming the habiliments of the virtuous lovers of truth and sweet sociality, to which she has no legitimate right; she commences a new career, under the specious pretext of improving our social economy, and purifying our political institutions. Infidelity has frequently tested the chronology, the history, the doctrines, and moral precepts of evangelical truth, and she has been foiled at every onset. Kind nature has now unfolded to Mr. Robert Owen the profoundest secrets of her bosom; and, instructing him to scrutinize the social economy of the Christian religion, he has boldly pronounced it to be unsound in its foundation, unjust in its operation, and ruinous in its results. In this struggle, truth has nothing to fear. A professedly social enemy is now in the field, and, calling together his leagued adherents, he has buckled on his armour to extirpate every vestige of revealed religion, and to offer

us in the stead of it, a cold-hearted system of iron-handed necessity. Let the ministers and friends of the Lord Jesus be found at the foot of the cross of their triumphant Redeemer; and, putting forth their renovated energies, exhibit the vital principles of social truth, and expose and lay naked, the false assumptions and vain pretensions of all infidel and Owenian Sociality.

Moral disorders do exist. The wide spread of deep-rooted evil is mutually admitted and deeply lamented. Ages have wept over the miseries of fallen man, and his wretchedness now reaches the heart and awakens the sympathies of every philanthropist. Every generation, feeling the pressure of human woe, has originated, perhaps, with the kindest disposition, new systems to regenerate and save guilty man. The oblivion which hides, in irrevocable judgment, many abortive attempts, might teach vain mortals their weakness and folly. Time makes innovations upon every thing except revealed religion. Nature has been convulsed; nations, once existing in splendour, have been buried in trackless ruin; innumerable, intellectual and moral schemes, which once employed the mightiest minds to bring to perfection, have sunk into oblivion; yet the Christian religion, without any compromise of its principles, or any diminution of its energy, still sheds its light above the horizon, in all its meridian splendour, and achieves its bloodless and progressive triumphs, amidst the combined agencies, human and infernal, by which it has been for centuries opposed.

Is then the question to be opened again? How are the moral disorders of the world to be corrected? How is man to be regenerated and made happy? Is the conflict to be commenced afresh? and is the battle to be fought again by the entrance of a new class of antagonists into the warfare? Give the truth an open field and fair play; and she fears no foe;— she requires no special favours. Let the church

buckle on the whole armour of God; and "above all take the shield of faith, wherewith she will be able to quench all the fiery darts of the wicked."

The subject of the present Lecture is,—*The Socialism of Christianity, compared with the pernicious principles of infidel fellowship.*

Man is a social being, formed for society, and desires to hold communion with intelligent beings, possessing a similar nature, interest, and destiny to himself. The design of religion is not to destroy the social principle, but to enlighten, purify, and restore it to its primitive character and operation. Society, therefore, founded upon Christian principles, and adopting in spirit and practice the system of religion which the Bible reveals, will be intelligent, holy, and happy. Time was—when angels formed one sacred family—when all intelligent creation bore the image of God—when all were loved, and loved each other—when a perfect moral union existed—and when universal benevolence, perfect holiness, and unmingled happiness, blessed the whole family of created intelligences. Time was—when the first human pair were happy in the knowledge and love of God—when unsullied purity and mutual affection created unmingled joy—and when the earth itself, once presented, in the hallowed scenes of paradise, one unbroken union of intelligent and holy beings. Angelic apostacy violated the law of love, renounced allegiance, broke the family compact, created divisions where all was order, and originated the elements of moral mischief and human woe. That malignant spirit, who left his heavenly habitation, attempted to dissolve the bond of love in paradise, and succeeded in sowing the seeds of discord and moral ruin in this lower world. Sin entered, and selfishness became the ruling principle of every fallen intelligence. The moral law of the universe was broken, the character of man was lost, disunion took place, and

alienation from God was the result. These are now the elements of personal woe, of family discord, of mutual recrimination, and moral conflict among mankind.

Man, therefore, must be restored. No true social happiness for the family of man can be obtained, until his character is renewed, the human race reconciled to God, the family united to each other in the bonds of truth, and the law of God is obeyed. Time will come, when "all shall know the Lord"—"all flesh shall see his salvation," "all shall be one fold under one shepherd,"—and when "Jesus shall reign," over a purified and happy people, "from the rivers unto the ends of the earth." But these results can only be realized by the belief and practice of the Christian religion. Philosophy, science, legislation, example, and moral suasion, are not adequate to effect the regeneration of polluted man. "The gospel is the power of God unto salvation to every one that believeth."

In calling your attention to the subject of this Lecture, permit me to remind you,

I. *That the Christian religion is truly and eminently a social institution.*

Christian Socialism consists in the voluntary union of all good men, in one general interest, mutually engaged to promote individual happiness, and morally bound to secure, as far as possible in our present state of existence, the real enjoyment and eternal welfare of the whole community. A state of society like this, exists already in many Christian communities; it is a happy one; but it can only be originated and sustained, by the adoption and practice of sound Christian principles. Briefly take several views of it, compared with other states of society, and of the Christian religion as being calculated to promote it.

1. *View the Christian religion as a well-compacted system.* The Christian religion is a system of true doctrines, of holy

institutions, and of perfect morals;—a scheme of heavenly knowledge, of sound religious principles, of pure faith, and of good manners;—a charter of inviolable and individual rights and privileges, not only for the rich, but especially for the poor;—an infallible rule of good order and righteous government, and an imperishable bond of sacred union;—a never failing source of real and lasting enjoyment of every kind;—and a sure ground of hope and a distinct pledge of immortality beyond the grave. The sorrows of life are alleviated by religion's consoling influence, and by its sanctifying power, "all things work together for good to them that love God." It teaches us to acquire honestly the good things of this life, and directs the possession and use of them, when obtained. Infidelity finds you in sorrow and leaves you in misery. In infidelity there is so much falsehood in doctrine, and such a dreadful disagreement in its principles, combined with such a oneness and energy in its tendencies to immorality, that no union in good can be effected by its operation. Between the doctrines and morals, the principles and practice required by the gospel, there is a beautiful harmony, and always an indissoluble bond of union, constituting one perfect and well-compacted system of heavenly truth. Christ is the Head of the Church, the "one Meditor between God and men," by whom came "grace and truth" to harmonize the world.

2. *View Christianity as establishing a social community of good men.* "On earth, the cross of Christ is the instrument which is to heal all divisions,—to harmonize all diversities,—to blend all distinctions,—to unite into one whole the most discordant materials." "The tree of life bare twelve manner of fruit, yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Jews and Greeks, Barbarians and Scythians, bond and free, are made, by the grace of God, and the atoning blood of

Jesus, *one body* in Christ,—one family of persons truly converted to God. Men can never be united in the doing of good without religion. Demons are united in deeds of darkness and destruction. Wicked men, through all the various degrees of character—alienated from God—are one in selfishness and sin, violating the law of love, and neglecting the interests of the human race. Angels are one in holy feeling, in devotional exercises, and in a benevolent ministry. Men must be made saints and become Christians, before they can be truly social and happy. The simple and only remedy is at hand. This happiness is within your reach. *Believe the doctrines and obey the precepts of the gospel*, and you will love God, be united to man, and love one another. Then you will have "one Lord, one faith, and one baptism;"—then you will be one family, having one character, one principle, one rule, one motive, one interest, and one object, the promotion of happiness through the world;—and then you will be "sons of God," "disciples of Jesus," "brethren in Christ," "a peculiar people, zealous of good works," and "heirs of heaven." "Behold, how good and how pleasant it is for brethren to dwell together in unity." Christian society forms the hallowed scene of sacred union and of peculiar pleasure.

> "Unhappy he! who from the first of joys,
> Society cut off, is left alone
> Amidst this world of death."

Diversity, in some things, is not at all inconsistent with the unity and happiness of the whole. In the works and operations of nature, you see considerable variety, blended into one harmonious whole, and a great diversity of, and in the parts, combined into one perfect unity of principle and design; so, in the operations of grace, uniting the various classes of men, like the delicately blended beauties of the *rainbow, into* one holy brotherhood, you perceive a diversity

of gifts, graces, and talents, constituting one efficient whole, seeking to secure the vital interests of the community, and the happiness of the world. "Now there are diversities of gifts, but the same Spirit. And there are diversities of operations; but it is the same God which worketh all in all." Amidst this variety, notice,

3. *The order, connexion, and government which the Christian religion establishes and maintains.* The great purpose of the Saviour's death is to redeem men from the curse of the law and the power of sin—to reconcile sinners to God—to make them new creatures—and to constitute them the willing and obedient servants of the blessed God, bringing forth "the fruits of holiness." The benevolent object of Jesus is to make one family,—to unite men in the bonds of mutual kindness—to teach them to love one another—to enforce a practical regard to every relation of civil, social, and domestic life,—and to cause the whole to co-operate with him in destroying the works of the devil, and establishing and perpetuating the reign of purity, love, and happiness among mankind.

We are born in society, live in the midst of our fellow-men, and every part of the social community is relatively connected with the whole. There must be character, order, and government; or self-interest, pride, independence, hatred to authority, unbridled passions, and the fury of unrestrained licentiousness, would destroy all happiness, and ruin all social enjoyment. See the wisdom of God in the gospel of his Son. It goes to the root of the evil and first changes the heart; it begins with individuals and makes them the subjects of personal piety; thus laying a firm foundation in the personal and vital possession of true godliness, upon which to build a social edifice, marked with every variety of real good. Individuals are viewed as connected with families, families are recognized as related to

the particular society of which they form a part, and each particular society is declared to be relatively connected with the great family of mankind. In the great community of man, diversities in relative position, in station, and in circumstances will exist; for if you could reduce all distinctions among men to the same level every morning, each evening would find some elevated and others depressed. Christianity does not destroy natural and unavoidable diversities in a social community; but it points out their value, shows their dependence, sanctifies their existence, and directs their operation for the benefit of the whole. God is the eternal source of all law, and the fountain of all love; and he has given in his blessed word a righteous law to govern, and a pure principle of love to rule in his great family. Worship God, imitate the Lord Jesus, obey his law, and be governed by the principle of love, which the gospel requires; and all the diversified conditions of human life would harmonize, and promote the order, peace, and happiness of a well-regulated community.

"Religion being primarily intended to make men "wise unto salvation," the support it ministers to social order, the stability it confers on government and laws, is a subordinate species of advantage which we should have continued to enjoy without reflecting on its cause, but for the development of deistical principles, and the experiment which has been made of their effects in a neighbouring country.* It has been the constant boast of infidels, that their system, more liberal and generous than Christianity, needed but to be tried, to produce an immense accession to human happiness; and Christian nations, careless and supine, retaining little of religion but the profession, and disgusted with its restraints, lent a favourable ear to these pretensions. God permitted the trial to be made. In one country, and that

* France, during the reign of Infidelity.

the centre of Christendom, revelation underwent a total eclipse: while atheism, performing on a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank, and sex, in indiscriminate proscription and massacre, and convulsed all Europe to its centre; that the imperishable memorial of these events might teach the last generations of mankind to consider religion as the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights; to the laborious, the rewards of their industry, to the rich, the enjoyment of their wealth, to nobles, the preservation of their honours, and to princes, the stability of their thrones."*

That the Christian religion will promote social order and enjoyment, observe,

4. *The comprehensive and impartial system of instruction revealed in the gospel, to promote the mutual enjoyment and moral perfection of society.* Whether you be governors or governed, parents or children, masters or servants, pastors or members of churches, instructers of the public mind or receivers of instruction, do you find any thing in that blessed gospel to excuse sin? to justify oppression? to warrant lawless rebellion to constituted authority? to sanction tyranny? to favour the rich and sink the poor? or is any countenance given to the conduct of any man or any body of men, whether civil or religious, by which the interests, rights and happiness of the community are injured? Not a single precept of the gospel, fairly explained can be produced. "Do thyself no harm,"—do no harm to thy fellow-man,—but "do good unto all men"—are the sacred principles of religion. Infidelity cannot bring a single dart from the armoury of the gospel by which she can effectually wound the cause of evangelical truth.

* Rev. R. Hall on Modern Infidelity, p. 103.

Would not communities and families governed on the principles of the gospel, be eminently social? The interests and duties of parents, children, governors, and citizens are all embraced with impartial solicitude in the instructive records of gospel truth. Those in authority are solemnly charged to "judge righteous judgment," to "hear the small as well as the great," and "to do good," ruling in the fear of God; and subjects are commanded "to fear God, to honour the king," and "be subject unto the higher powers, not only for wrath, but also for conscience' sake." The poor have the gospel preached unto them, and are highly distinguished, if they are "rich in faith." To them the gospel recommends industry, integrity, economy, and contentment as matters of great importance. The rich are required to be kind to the poor, "to be rich in good works, ready to distribute" to the afflicted, and to be "faithful stewards" of the treasures which they enjoy. Masters are exhorted "to give unto their servants that which is just and equal;" and "servants are to obey in all things their masters in singleness of heart, not purloining, but showing all good fidelity." Family duties are enjoined. "Fathers, provoke not your children to wrath," and "children, obey your parents." "Husbands love your wives," and "the wife see that she reverence her husband and submit to him." Let all these several classes obey the law of Christ, and be governed by the law of love, and we shall have an intelligent, holy, and happy community. Enemies there would be none, and friends would be all true; governors would be mild, and tyrants would be unknown; masters would be just and forbearing, and cruel exacters would be matters of history; servants and all men would be vigilant and faithful, and laws to punish them would be abrogated by universal honesty; parents would be kind and judicious, and children would be affectionate and obedient; the ministers of religion

would be holy and laborious; and we should have a social community of Christians, enjoying real happiness, united in the bonds of charity, and travelling to heaven as their final home. "Thus every part of our nature is brought into action; all the practical principles of the human heart find an element to move in," and to move in a proper direction, "each in its different sort and manner, conspiring, without mutual collisions, to maintain the harmony of the world, and the happiness of the universe."

All sin is forbidden, and particular sins are prohibited. No precept is spared, no example is wanting, no injunction is left out, which is likely to prevent sin and to promote holiness; or which is calculated to destroy evil and secure universal good. The sordid calculations of selfishness, the secret projects of the cunning, the fraudulent practices of the oppressor, the wily intrigues of the tyrant, the wanton outrages of the revengeful and lawless, and the worldly-mindedness and corruption of the hireling priest, are all condemned by the religion of Jesus. "All bitterness, wrath, anger, clamour, evil-speaking, evil-surmising, tale-bearing, with all malice," are to be put away from every circle constituted on Christian principles. Every kind disposition is inculcated. Charity is the fundamental law of the gospel, and the bond of its perfection. "Love, peace, joy, longsuffering, gentleness, goodness, faith, meekness, and temperance," are the fruits of the Spirit. We are required "to weep" with sufferers, and "to rejoice" with the glad; "to visit the fatherless and widows in affliction; "to clothe the naked," and "feed the hungry;" "to pray for our enemies," while we love our friends; and "to be ready for every good word and work." Let the gospel be obeyed, and not a neglected beggar would be found, not a miser would exist. The gospel inculcates upon all, "diligence in business," "temperance in all things," "be clothed with humility,"

"purity of heart," and "to do good unto all men, especially unto the household of faith."

The religious exercises of the Christian religion are of a social character. The hymns which are sung, the worship which is performed, the friendly intercourse which is enjoyed, and the spiritual conversational meetings which are held, constitute the fellowship of kindred minds. The domestic piety and order, mutual communion at the table of the Lord, and the kind interchange of various good offices to be found among Christians, will promote true social enjoyment. Collections are made for "the poor saints," and other benevolent purposes, the aged and afflicted are visited, and the young are instructed; and are not these things likely to alleviate the woes and promote the harmony and happiness of the human family? In ancient times, pagans remarked respecting the primitive church, "Behold how these Christians love one another;" and, though too many professors of religion are lamentably deficient; yet true social bliss and permanent happiness, are still to be found among the real disciples of our blessed Lord.

> "In such society as this,
> My weary soul would rest:
> The man who dwells where Jesus is,
> Must be for ever blessed."

We may talk about "the flow of reason and the feast of soul;" but the pleasures of devotion and religion are of the purest and most exalted kind. The Christian religion delivers us from the power of sin, gives real satisfaction of mind, opens before us the realities and glories of a spiritual state of existence, and inspires hopes and consolations, which bear no relation to a sensible and perishing world. 'Godliness has,' it is true, 'the promise of the life that now is; but chiefly of that which is to come.' Other acquisitions may be requisite to make men great; but be

assured the religion of Jesus is alone sufficient to make them good and happy. Powerful sources of consolation in sorrow, unshaken fortitude amidst the changes and perturbations of the world, humility remote from meanness, and dignity unrestrained by pride; contentment in every station; passions pure and calm, with habitual serenity; the full enjoyment of life, undisturbed by the dread of dissolution, or the fear of an hereafter, are its invaluable gifts." "Christ is precious to them that believe." Heaven will be the rich inheritance of all his saints. "Choose that good part, which shall not be taken away from you."

"Happy, if with my latest breath,
I may but gasp his name,
Show him to all, and cry in death,
Behold! behold the Lamb!"

Creeds may be enlarged, ceremonies may be multiplied, and conflicting opinions may be entertained; yet, true social happiness can only exist in those families and communities, where vital religion is displayed. The sable shades of unbelief can give no rest and peace; the loose principles of infidelity can produce no purity and love; nor can the vague speculations of scepticism ever yield satisfaction to the mind, or unite in sacred brotherhood the human race. Those who most resemble our blessed Lord in their kindness, gentleness, and affectionate attachment to each other, are the most happy. Enriched with the blessings of the gospel, governed by its principles, cheered by its promises, and animated by its hopes, they enjoy the favour of God, a good conscience, and a prospect of everlasting life. Holy and happy themselves, they are best qualified by sympathy and benevolence, to alleviate the sorrows, and promote the enjoyment of others.

"Social friends,
Attuned to happy unison of soul;

To whose exalted eye a fairer world,
Of which the vulgar never had a glimpse,
Displays its charms; whose minds are richly fraught
With philosophic stores, superior light;
And in whose breast, enthusiastic, burns
Virtue, the sons of interest deem romance:"
Now dwell at home, enjoy your dying day,
Pass through the gates of death, and rise to heav'n,
Where meet yon scenes of bliss at God's right hand,
And saints and angels form one hallow'd band
Of social friends.

A few remarks having been made upon that happy state of society which the Christian religion establishes, allow me to take,

II. *A rapid glance at those states of society in which the errors of infidelity and irreligion have been or are permitted to prevail.*

The infidel Socialists view man as a mere sensitive being —a species of animals—and of course only requiring a sort of animal enjoyment for a few fleeting years. Their reasonings admit no spiritual existence—neither human nor divine —no Divine providence, no moral government, and no future state of rewards and punishments. They recommend us to improve our physical form, cultivate our minds, satisfy the wants and appetites of nature, and then we shall be happy. Such views are defective, the principal ingredients of human happiness are left out, and, advocated as they are, in connexion with irreligious doctrines, they become fearfully ruinous to the well-being of man.

They are defective. True Socialism does not depend upon the mere physical structure of human beings. The beauty of the features of the face, and the pure tints of the colour of the skin; the strength and proportion of our material forms; the heathfulness and vivacity of our physical constitution; and the most splendid and fashionable ornaments of dress, are not the only, nor are they the best qualifications for social happiness. If so, the corrupt giants of an

ancient age, the muscular Sampson, the rebellious Absalom of the Jewish nation,—and the profligate George the Fourth, would have presented the noblest materials for a Social community. If physical appearance and improvement only is to be our aim, the painter, the sculptor, and the dress maker, may produce a community of existences, who would outvie the human race, taken as a whole, without the pride, the luxury and corruption which disgrace, not unfrequently, the noblest forms of human life. A giant form and strength, and an angelic beauty with a fiendish disposition, can only qualify for more direful deeds of mischief and ruin.

True social happiness does not depend entirely upon the mere cultivation of the human mind. The greatest expansion of the human intellect, the brightest gems of poetic genius, the largest stores of human knowledge, and the highest improvement and refinement of the most delicate nerves, do not constitute the essential qualities of social bliss. Were it so the wisest philosophers would be the most eminent Socialists. Were it so, millions could never become truly social and happy; and if they had minds to realize all the height and depth of mental knowledge, they might not become Miltons, Boyles, Lockes, and Newtons, but be found in those registers, which are blackened with the splendid names of Byron, Robespiere, and Rosseau! A community of Negroes and Hottentots truly enlightened and converted, would be infinitely more happy and useful, than a nation of philosophers and poets, without religious principle and moral character. Knowledge without virtue only becomes an instrument of more extended misery. I spent some of the happiest days of my life in the West Indies, where I witnessed so much of the simple piety, the pure devotion, the deep sympathy, the sweet communion, and expansive benevolence of the Christian Negroes, in contrast with the studied selfishness, cultivated cruelty,

and gross corruption of Europeans, whose minds had received a greater degree of cultivation. A cultivated mind, without the restraints of religion, might become an evil and restless genius, existing only to destroy all that is good. "One sinner destroyeth much good;" but "men by the gospel," said a converted native of the South Sea Islands, "became Christians, and savages became brethren in Christ."

They are pernicious. To live according to nature, is a rule which infidel fellowship provides to guide the appetites of man. This rule is pernicious,—for what is to prevent the grossest excesses? The holy principles and restraining influence of religion, are contemned,—and what then? Reason is a feeble guide; mere appetite is a helpless monitor, when passion urges; and even conscience, when it is blinded by false doctrines, is prostrated at the shrine of self-indulgence. When the realities of the unseen world are rejected, and the mind is left only amidst "visible and sensible objects," vanity, pride, and appetite, will break the bonds, provided only by the dictates of nature. The principles of infidel fellowship, instead of acting as a check upon animal nature, furnish numerous excuses for the most guilty excesses. "It extends the dominion of sensuality; it repeals and abrogates every law by which Divine revelation has, under such awful sanctions, restrained the indulgence of the passions." No true socialism, therefore, can be expected in those families, or communities, in which the mere gratification of appetite is the ruling principle. The gratification of animal propensities, adapted as a principle, without regard to the Divine law, will lead to most horrid scenes. The indulgence of sensual and indiscriminate pleasure, the noisy and incoherent declamations of drunken fellowship, where the festive dance, the intoxicating glass, and the maddened freaks of human vengeance, mark the

scene; the annihilation of all civil and relative distinction, and the oblivion of all legal rights and moral obligations, are condemned on Christian, but may be excused, or justified on the principles of infidelity. It is only nature in extremes; and we are neither voluntary, nor responsible. Can such be called a social state of society? Revolutionary France, when governed by atheists did exhibit such social scenes. The debaucheries of Rosseau and the immoralities of the celebrated Thomas Paine, presented the world with a miniature of the socialism of infidelity. And alas! the moral painter might now give us many full grown portraits of such horrid scenes, from the living masses of human intelligences, dwelling among this world's population. Let us not call, however, such communities,—whether on a large or small scale,—whether among the rich or poor—*social*. Such principles and practices constitute Bacchanalian revelry—a moral system of cannibalism, which degrades the understanding, corrupts the heart, and brutalizes the human race. A pagan philosopher once said, "we are born for higher things than those of an earthly kind." The apostle Jude observes, "but what men know naturally, as brute beasts, in those things, they corrupt themselves."

Read the history of infidelity for proof of its atrocious character. Revolutionary France has been mentioned as exhibiting the pernicious tendency of infidel principles. It is the only instance on record in which infidels have possessed the supreme power, and have attempted to promote human happiness, according to their own doctrines and wishes. "The temple of reason" was opened, "the goddess of reason" was adored, and "the religion of reason" was substituted and practised, instead of the religion of the Bible. Owen says, "that truth is nature, and nature God," and so said the infidels of France. What was the result? "The kingdom," says Dr. Dwight, "appeared to be chan-

ged into one great prison, the inhabitants converted into felons, and the common doom of man commuted for the violence of the sword and the bayonet, the sucking boat and the guillotine. To contemplative men it seemed for a season, as if the knell of the whole nation was tolled, and the world summoned to its execution and its funeral. Within the short time of ten years, not less than three millions of human beings are supposed to have perished in that single country, by the influence of atheism. Were the world to adopt and be governed by the doctrines of France, what crimes would not mankind perpetrate; what agonies would they not suffer." "Like a swollen torrent," says a French writer, "bursting from its bed, bearing along over the devastated land all that formed its wealth and ornament, and leaving behind in its course pollution, ruin, and death,—the passions of the multitude, set free from the salutary restraints of the Christian law, rushed frantically through society, and every where brought forth misery and crime. The check of faith being removed, every other barrier gave way; confusion followed; and social order existed no longer. Those who ought to have remained in the lowest ranks, signalized by crime their infamous exaltation, and spread round them terror and alarm; the good were proscribed—the axe fell upon the worthiest heads—the purest blood reeked upon the scaffold—the executioner was amazed to find himself employed to punish riches, virtue, talent, and reputation:—Religion, chased by the maniac fury which had broken loose, fled, and carried away her blessings in her train; while society shaken to its foundations, threatened to give way on every side, and the authors of these horrors proclaimed, without intending it, this eternal truth: —THE GOSPEL FOSTERS BENEATH ITS BENIGNANT SWAY, ORDER, PEACE, JUSTICE, HAPPINESS; WHEN

IT IS TRAMPLED UNDER FOOT, THEN EXPECT NOTHING BUT OUTRAGE AND DESTRUCTION. Oh! that states and nations, wearied with disorder and tumultuous violence, may at last be content to find rest beneath the tutelary shelter of the religion of Christ, and reap the fruits of that promise of the angels: 'PEACE ON EARTH, AND GOOD-WILL TOWARDS MEN!'"

"It has already been shown," says the Rev. R. Hall on Modern Infidelity, "that the principles of infidelity facilitate the commission of crimes, by removing the restraints of fear; and that they foster the arrogance of the individual, while they inculcate the most despicable opinion of the species; the inevitable result is, that a haughty self-confidence, a contempt of mankind, together with a daring defiance of religious restraints, are the natural ingredients of the atheistic character; nor is it less evident that these are, of all others, the dispositions which most forcibly stimulate to violence and cruelty."

"Settle it therefore in your minds, as a maxim never to be effaced, or forgotten, that atheism is an inhuman, bloody, ferocious system, equally hostile to every useful restraint, and to every virtuous affection; that, leaving nothing above us to excite awe, nor around us to awaken tenderness, it wages war with heaven and with earth: its first object is to dethrone God, its next to destroy man."

Look at the state of society as it exists in various parts of the globe, where heathenism and irreligion prevail. In Asia millions of minds are prostrated to senseless idols; the tribes of Africa are spell-bound in all the horrors of demon worship; America exhibits a continent where pagan and superstitious millions know not God, and are held in all the unmitigated woes of a savage and irreligious state; and, though Europe has some lovely spots—some social communities for which she is indebted to the Christian religion,—yet, what is all

beside? Mental slavery, political subserviency, and the blighting and corrupting tendencies of various false systems of religion, hold in moral darkness and misery, thousands of immortal souls. Falsehood either keeps the people in mental bondage, like the unruffled calm and offensive stillness of a stagnant pool; or, exciting the furious passions, like the pent up horrors of a burning mountain, they break forth at times and threaten to ingulf a whole nation in political and moral ruin. Blot out from the map of the world those lovely spots, where real religion communicates the blessings of redeeming love, and the varied and horrid picture becomes too appaling for the stoutest heart to contemplate. Your heart bleeds over suffering humanity, while you view the desolated scenes of woe; and you retire with the deep conviction, that irreligion or false religion, or infidelity is the greatest curse of mankind, and that vital godliness is the great, the only salvation, of a perishing world.

After taking this extended view of the state of mankind, you may fix your attention upon particular nations, or classes of human beings, where heathenism, or irreligion, or false doctrines prevail. What is their social and moral state? The Jews were once the peculiar people of God,—a united and religious people, divided into families, and tribes, yet forming one compacted whole, worshipping one God, and securing the happiness of the whole family—the envy of surrounding nations, and the glory of the universe. What secured for them this enviable distinction and happiness? The knowledge of God which they possessed from Divine revelation, preserved them, as a people, from the grossness of idolatry and superstition; a regular system of Divine worship and religious instruction, which was established among them, restrained their vices, encouraged virtuous principles, and promoted social dispositions, order,

and comfort; a simple and well-authenticated code of moral laws which they enjoyed, left no doubt upon the subject of right and wrong, virtue and vice, and fully explained their duty to God, themselves, and their neighbours; and they possessed a form of civil government, in which God was the Supreme Governor, by which the rights of all were secured; the lives of all, except wilful violators of the social compact, were held sacred, and the personal, domestic and social happiness of the whole family were promoted. While obedient to God and his laws, they enjoyed the richest and most extensive blessedness. Sin is its own punishment, and virtue is its own reward; but sin is punished and virtue is rewarded by the Most High. When suffering for sin, they remembered Zion. What! did they only recollect her highly favoured soil? her well-watered gardens? her well-built towers of defence? her fruitful glebes and variegated pastures? her towering hills abounding with cattle? her rocky and cloud-topt mountains, which protected them from the invasion of cruel and envious foes? Yes! they remembered Zion, because it was the dwelling-place of the Deity. The rapturous songs—the holy priesthood—the sweet communion of saints—the blessings of the covenant—the glories of religion—the hopes of heaven, were remembered in a strange land, as the *peculiar* privileges of the city of God. In a strange land, they hung their harps upon the willows, and when taunted with their former greatness, they wept in desolation, and exclaimed, "How can we sing the songs of Zion in a strange land!"—a land of strangers—where God is not known and worshipped—where piety and its blessings are not enjoyed—where liberty is laid in the dust—and where idolatry and wickedness prevail! What is their state now, and why? Privileges abused, and mercies despised, led to ruin. They corrupted the truth and sunk in morals. They despised the gospel, crucified Christ, and

received punishment. Now they have no political existence, but few civil rights, and scarcely any friendly intercourse with the various tribes of mankind. Mixed with heathens, dwelling among catholics, mahommedans, and christians; yet they are distinct from each, and opposed to all,—a bye-word and reproach among all the nations of the earth. Lovers of money, acquiring wealth, selfish, covetous, and irreligious; they enjoy no real happiness, and are destitute of social bliss. The heroism of their princes, the piety of their patriarchs, the purity of their priesthood, the devotions of their prophets, the unity and happiness of their people, are lost amidst the intellectual degradation and moral ruin of a wilful and inveterate unbelief. While the truth of the scripture is strikingly confirmed by the present state of the Jewish nation, it proves that no social happiness can be enjoyed, if real religion be neglected, and the cross of Christ be despised.

Look at the state of society originated by the system of Mahomet—a system of Deism, or a vile and heterogeneous compound of all creeds to suit all tastes and inclinations except good ones—which was devised for political purposes and propagated with the sword, under the most aggravating circumstances of cruelty and misery. God is acknowledged, Jesus is respected, the prophets of God, and the disciples of our Lord are recognized, and the word of God is quoted; yet a viler scheme of imposition was scarcely ever invented. Assuming political power; he enlisted soldiers; had recourse to arms; proposed as the only alternative, death, or conversion to his impious creed; murdered prisoners; vanquished nations; and carried desolation and woe, wherever he hoisted his standard of cruelty. "Lust, ambition, and cruelty," were the most prominent traits in Mahomet's character and conduct. Admitting some truths, his system, like infidelity is full of falsehood, and a fountain of iniquity.

Animal enjoyment, approved by infidels, is the ruling principle. A notorious debauchee himself; he gives encouragement, in the Alcoran, to a system of concubinage, calculated to destroy all affection, uproot all domestic rights and comforts, annihilate all true social enjoyment, and plunge society into a promiscuous mass of moral ruin. And what is now the state of Mahommedan nations? Despotism holds the mind in bondage and superstition chains down its powers to a mere sensual state of existence. What social happiness can be found, where the lives and liberties of subjects are held in the hands of the Sultan! where polygamy is encouraged! where females are deprived of their rights and held in vassalage! and where a future state is expected, as a material abode, and the paradise of sensual gratification. Take a specimen of Mahomet's divinity! "The sword," says he, "is the key of heaven and of hell; one drop of blood shed in the cause of God, or a night spent in arms, is of more avail than two months of fasting and prayer. Whosoever falls in battle, his sins are forgiven at the day of judgment; his wounds shall be resplendent as vermillion, and odoriferous as musk; the loss of his limbs shall be supplied by the wings of angels and cherubims!"

Unless ignorance is bliss and the parent of devotion,—unless superstition can originate intellectual pleasure,—and unless blind obedience to the ecclesiastical and infallible dominion of the pope of Rome can create the elements of moral perfection, you will not find in popish countries a social state of society. The bible is a sealed book, and education is discouraged. Does not the priest exercise complete dominion over the opinions, faith, and conduct of the people? Is not the mind held in thraldom? Are not needless ceremonies imposed? and do not a variety of religious austerities oppress the poor people? Are not the people wretched in circumstances, slaves in politics, and

dupes in religion and morals? Is it possible for popery, as a system, to form a community of social beings, intelligent, holy and happy? History says, no; and the present condition of catholic nations presents a striking contrast to that state of knowledge and piety, which the gospel of Christ has produced in our native land, and is originating, amidst the various heathen nations of the earth.

Were you to take an extended view of the various heathen nations of the earth, the religious, social, and moral state of the people, would exhibit the most revolting scenes. The infidel tells you, they are harmless, innocent beings, and forbids you to send them the gospel, lest you should carry sin among them. An infidel said only the other day, that the attempt made by Christians to convert them was foolish, for "where you save one, you damn ten by enlightening them with religion." Diverse opinions and systems may exist in heathen nations; but they are all marked by one dreadful uniformity of superstition, crime, cruelty, and misery. "They are without God," and "full of the habitations of cruelty." In India thousands of children are murdered, or left to perish; females are degraded, and not allowed in many nations to be educated; living widows are consumed on the funeral pile of their dead husbands; pilgrims are devoured by jackalls on their way to Juggernaut's temple; and aged parents are forsaken, left by the side of the river Ganges to perish, or are thrown into the stream to be devoured by the alligators. Every heathen state of society will furnish you with similar heart-rending scenes.

In describing the state of heathens, they are said to be, by the apostle, "without natural affection, implacable, and unmerciful." Read a few facts. Vara, a native of the South seas, was a procurer of human sacrifices. In his heathen state, he killed his own brother to be presented in *sacrifice*. When his mother complained, he said, "Is not

the favour of the king, and the security of our possessions worth more than that little fool of a brother." The deputation of the London Missionary Society, G. Bennett, Esq. expressed his wish to obtain some accurate knowledge, as to the extent of infanticide. Mr. Williams, speaking of some females who were then employed in making "European garments," observed, "I have no doubt but that each of these women have destroyed some children." "Impossible," exclaimed Mr. Bennett, "such motherly respectable women could never have been guilty of so great atrocity." Mr. Williams asked them, and what was the result? One said, "I have destroyed nine:" —The second, "I have destroyed seven:"—The third, "I have destroyed five." Thus these three, in their heathen state, had destroyed twenty-one children; but being now converted, they were consistent members of the Church of Christ, and employed in making garments to cover the nakedness of others. What a contrast!

"Prior to the introduction of the gospel into the South sea islands," says the excellent Mr. Williams, "the old people of both sexes were treated with the greatest cruelty; for as soon as they became burdensome, their friends, or their own children relieved themselves from further trouble by putting an end to their existence." But after they had been instructed by the word of truth and had felt its power, they prepared for them "suitable clothing, sympathized with them and prayed for them, amidst their infirmities, and became the means of bringing many aged pilgrims to the blessed Jesus." The gospel communicates its blessings to all, and teaches its subjects to be kind to all. It imparts its treasures "with a liberal and equal hand to people of all climes, and under all circumstances; the new born infant, the hoary-headed man, and the despised old woman; are alike the objects of its tender regards."

Another fact will show you the misery of heathenism, and the value of the gospel. "Now we enjoy happiness," said *Makea*, a chief of *Rarotonga*, "to which our ancestors were strangers; our ferocious wars have ceased; our houses are the abodes of comfort; we have European property; books in our own language; our children can read; and above all, we know the true God, and the way of salvation by his Son Jesus Christ." Addressing his brother chiefs, he exhorted them "to grasp firmly the word of Jehovah; for this alone can make you a peaceable and happy people. *I should have died a savage had it not been for the gospel.*" Britons may adopt similar language. Our ancestors lived and died savages; and had it not been for the gospel, we might have died savages. Be thankful for religion, and pity the heathen.

Kingdoms wide in bondage lying,
Gall'd with massy iron chains!
See, O Lord! the wretches dying,
And no friend to soothe their pains!
Blow the trumpet!
And the jubilee proclaim!

Let the Indian, let the Negro,
Let the rude Barbarian see,
That divine and signal conquest
Once obtained on Calvary;
Let redemption
Echo all the world around!

Whether you examine therefore, the doctrines of infidelity, or the corrupt states of society which they have a tendency to originate; whether you look at the condition of Jews, Mahommedans, or Heathens, are you not brought to the conclusion, that the Christian religion is truly a social system—a system of doctrines and precepts, which if believed and practised, would produce love, peace, union, and good will among all mankind? "In spite of all the numberless violations of those precepts, you perceive how many

evils have been spared to the world, what an incalculable sum of happiness has been showered upon it, by means of the religion of Christ:—the civilization of which it has been the source; the numberless cruelties to which it has put an end; the profligacy which it has extinguished; the vices that degraded human nature, which it has proscribed; the rights it has determined; the education it has provided; the knowledge it has collected and revived; the establishments it has raised for the prevention of crime, and the relief of misery; the universal improvement it has diffused:—in these wonders of wisdom and love, you behold a portion of the benefits of Christ's religion. Confirm and extend its influence—you promote universal good. Strive on the other hand, to break the tables of the Christian law—you will diffuse evil around you with a lavish hand"—you will originate mental darkness, social misery, moral death, aggravated guilt, and final perdition.

Having noticed the Socialism of Christianity, and brought before you various states of society, allow me,

III. *Briefly to examine some of the pernicious reasonings and principles of Owenian infidelity.*

Has he brought a vision to amuse us? or a substantial blessing to enrich us? Has he unfolded to us the mere figments of a disordered imagination? or has he revealed truths which accord with the constitution of human nature and with the laws of God? Does this new system of Socialism deserve the approbation of intelligent beings? or does it merit the contempt of the wise, as a scheme utterly destitute of the maxims of sound wisdom, of real religion, of pure morals, and of the true elements of social enjoyments? Is it not fraught with the most pernicious consequences, not only to its blinded and unhappy devotees, but to all over whom it is allowed to exercise a practical influence? Our consolation is, that like other schemes of infidelity, it will

work its own ruin; "for when men arrogantly abandon their guide, and wilfully shut their eyes on the light of heaven, it is wisely ordained that their errors shall multiply at every step, until their extravagance confutes itself, and the mischief of their principles works its own antidote."

In concluding this Lecture, allow me to confine your attention to the views of infidel Socialists respecting circumstances.

I observe then, *that they are fallacious and pernicious from the absolute influence which is given to circumstances.* The concentrated essence of all "the New Moral World" says upon this subject, may be given in a few words,—"*Man is the creature of circumstances.*" In the Hebrew scriptures several terms are employed to describe the character of man and the qualities of his condition. *Adam* denotes him *earthly; Ish, strong* and *courageous; Geber, strength* and *prevailing excellency; Enosh* represents him *frail, diseased,* and *wretched;* and *Meth* denotes *mortality* or *sociality.* Other terms embrace additional views of his nature and circumstances. Had this celebrated infidel maxim only explained to us the true doctrine of circumstances, and revealed to us their legitimate influence over intelligent and moral beings, it might have been passed over without any remarks upon it. But the sentence stands connected with the system of infidel Socialism! and what is the *real* import of it? Mr. Owen is a complete master in the art of using equivocal terms, and *double entendres;* or words of doubtful, and phrases of double meaning.

What is the import of this maxim, in the mouth of every infidel Socialist? "Man is a creature"—not of the *intelligent* Cause of all existence and intelligence—not a being who possesses a spiritual nature and whose mental powers are voluntary—not a subject of moral government and accountable to God—not a being, who possesses *personal*

consciousness, a thinking power, and must live for ever in happiness or woe. No. Man is only a material existence —a creature, or rather the slave of circumstances, whose character and morals are necessitated, and who is entirely irresponsible. This reasoning contains the pith of all that Mr. Owen says upon man's condition, and it amounts to this—man is "a living machine." Men exist like atoms, die by chance, and there is an end! of what? of an unknown something!

> "Thus they flutter on
> From toy to toy, from vanity to vice:
> Till blown away by death, oblivion comes
> Behind, and strikes them from the book of life."

I am quite aware that in two or three places, Mr. Owen has somewhat qualified his celebrated maxim. "Man is *to a great extent* the creature of circumstances."* This may be partially admitted; yet, this modified state of the question does not arise from the principles of the system. Feeling the pressure of difficulties, it is put forward to ward off the force of objections. It can do nothing, except to deceive the unwary, and furnish a pretext to gull mankind. A few *incidental* expressions are not sufficient to remove our objections, though they may have a tendency to dupe easy believers into the approval of a rank system of infidelity. Christians admire candour and honesty, and hate every thing which borders upon duplicity. While the most absolute principles of necessity are advocated in every part of the works of infidel Socialists, this maxim must be viewed as false in doctrine, and pernicious in its tendencies. Some remarks have already been made upon circumstances.† We shall now proceed to show the fallacies, and immoral tendencies of Owen's maxim.

* Owen's Six Lectures, Manchester, Dedication, p. 3.

† See pages 61, 63, 84, 85, of this Volume.

As no effect can exist without a cause; as there does exist an inseparable connexion between cause and effect; as no one cause can produce opposite effects; and as the cause must be adequate to the production of the effect, namely, possess some property by which the effect can be produced, we may be allowed to ask a few questions, and expose the absurdity of this celebrated social maxim. The Socialists profess to understand the secrets of nature, to expound her laws, to know the causes of all the ills of life, to be able to restore the human family to a sound state, and to be the wise men—the only moral magicians of the world.

1. If man be the creature of circumstances, how is it that man possesses properties which circumstances do not—never did possess?

Circumstances possess no intelligence, no personal consciousness, no moral feeling, no memory; but man possesses all these faculties. Here then you have effects, exhibiting qualities in a high degree which do not exist at all in the cause which is assigned. If you say, that these arise from the peculiar organization which man has; yet, we inquire, who, or what organized him? Perhaps you say; nature formed his organization, and when this was completed, "circumstances and organization together, each acting one upon the other, form the whole of his character *independent* of himself." In all this verbiage, there is still nothing but nature operating, and can nature which possesses no intelligence communicate life, intelligence, and moral feeling? The new moral science acknowledges that there is "an all-pervading cause" of all things which exist. Christians call this cause God, and say, he possesses infinite intelligence and power. What name does the Socialist give to it? It is "an unknown cause," * and of no utility whatever to inquire into the properties by which it is character-

* See next Lecture.

ized. We have effects the qualities of which we do know, and yet there is no *known* cause in existence capable of producing them! Does this deserve the name of reasoning? Is this teaching "the truth without mystery and mixture of error?"

2. If man be the creature of circumstances, and "nature is unchanging and eternal," how is it that the cause which is assigned produces variable and opposite effects? No cause will produce opposite effects. If the sun melts snow and hardens clay, these different effects produced by the action of the sun upon these substances, arise from the different qualities of the objects of the sun's heat. Fire burns wood and purifies gold, but it neither destroys real gold, nor changes its properties. The cause—fire—is the same, not producing different effects, because these arise from the diversified nature of the substances—wood and gold—acted upon. Cold congeals water into ice, but it will not touch alcohol, not because the same cause does not produce the same effects, but the nature of the thing acted upon is different—hence in the case of water an effect is produced, but alcohol remains impervious. Man possesses just such a constitution as nature has given to him, and the very circumstances which surround him and act upon him, are produced by his organization, or nature, or both. You say, organizations differ, but what makes them differ? You say, circumstances vary, but what makes them vary? You deprive man of all power; he is the slave of a superior power, what is it? Do you say, nature? then you have reduced the whole operation to *one cause*, namely, nature. The same cause cannot produce opposite effects, and therefore Owen's doctrine of circumstances is false. If we do not expect uniformity from such a wild and whirling process of operation, we should look for some degree of harmony, How do you account for the conflict in your moral nature.

Is there not a conflict in your own soul? What keen reflection! What heavy guilt which presses down your spirit! What cutting remorse! What dreaded vengeance! What fearful apprehension of final ruin! What! is nature punishing you for obeying circumstances? Can the mere vassal of circumstances be the subject of such emotions? Can the child of stern necessity be the recipient of such tormenting agony?

Every personal quarrel; every domestic broil; every political struggle with tyranny for freedom; and every ecclesiastical contention and division;—all are the result of circumstances entirely! Though nature has given organization, and originated circumstances, yet she is setting the nation at variance, and the world on fire, because all are compelled to receive their feelings and convictions *independent* of themselves—"Man is the creature of circumstances!"

Circumstances teach the Socialists to embrace the doctrines of Mr. Owen, and to believe them to be the truth, and nothing but the truth. I and many others have read his works, and we conclude that this moral doctor has compounded a most bitter pill, gilded over with golden ingredients, which is likely to corrupt and poison the morals of the working classes. All this contrariety, being *independent* of ourselves, is effected by nature, and thus the Socialists make the same cause produce opposite effects. Circumstances may differ, and, as these are produced by nature, we are all right, because compelled to receive our convictions, and "they are the truth while they continue." Such doctrines are pre-eminently absurd, and can only lead to the grossest profligacy.

3. If man is the creature of circumstances, how was society thrown into disorder originally? Owenian Socialism informs us, that the laws of nature are "unchanging and *eternal.*" Was it always in its present state? and in this

condition by necessity? then how is it to be mended? Society has degenerated. This is not opinion; it is fact; but how? O! says the Socialist, it is either man's organization, or circumstances, or both united which have done it! What produced these? Nature organized man, and gave him all the original circumstances which invested him. Did she give him bad ones?—then she was cruel, if he had committed no fault. Did she give him good ones?—then, contrary to the stern necessity of her laws, he has degenerated. The Socialists say, that Christians make the devil stronger than God, or man mightier than his Maker; but the Socialists have done more than this. They reject, what they call, our mysteries, while they create in the stead of them, the grossest absurdities and most ridiculous whims. The Socialists make man "the creature of circumstances;" the child of necessity, and ruled by "nature's *eternal* laws;" and yet, this social creature,—this variable effect,—is made to possess a power, not only to alter its own condition, but to defeat "the everlasting and unchanging laws of nature." Circumstances are made to do what is physically impossible, which is to be the cause of opposite effects, and this varying creature of circumstances—man—has got into disorder, and thus effected an *essential change* in the cause, which is said by Owenism to be *unchangeable.*

The Socialist says, that ignorance has caused the disorder. Man has never understood the laws of nature. But where did ignorance come from? Did it come without a cause? It is not in circumstances; for they have neither knowledge, nor ignorance to impart. It may be in man; but according to the new Social doctrine, he was compelled to receive it, and thus this "new moral science" sets nature in direct opposition to its own laws, and makes it give to man a disposition and power to undo, what had been done by necessity.

Besides, what is ignorance of which the Socialists complain so much. Darkness is mere nothing, but absence of light; space is nothing but absence of body; and so likewise, ignorance is the deprivation of knowledge, and cannot, without bad disposition, become a direct and efficient cause of any moral change; much less can involuntary ignorance have produced all the misery of the world. Mr. Owen says, "man's nature is good." Is ignorance then a good? and yet the involuntary cause of all evil! With the laws of physical nature, there is neither good nor evil of a moral kind. Moral evil does exist in the world, in varied direful forms; but as the ignorance of involuntary and irresponsible beings cannot produce it; from whence then does it come? and how did it get into the world? Is this the Socialist's "truth without mystery, or mixture of error?" Surely, a few questions more of a similar kind, will bring the Socialists to acknowledge the fall of man and the depravity of human nature! This will help them to think rationally and truly, and prepare them to receive the glorious gospel of the blessed God!

4. If man be the creature of circumstances, and nature's laws be unchangeable, how can society be regenerated and restored to social happiness? All are now "irrational"—all are "the creatures of circumstances"—all are "compelled to receive their feelings and convictions independent of their own will." Mr. Owen confesses that he himself is not "perfectly rational." How did he obtain what little rationality he has acquired? According to the new science, all are blindly governed by unintelligent nature; yet, as wonders never cease, we may sometime or other, be raised by the fitful whirls of fortune, or by lucky chance, into social and rational beings. Will nature do it? How can she? for her laws are "unchangeable." Will circumstances? How can they? for they must of necessity be the effect of nature's

immutable laws! Will our organization? How can it? for it has no *independent* power to originate the change! We are got into the slough of despond, and "the new science" leaves us to perish. Read the Pilgrim's Progress, and John Bunyan will help you out; for the teacher of nature has furnished you with no remedy.

To shift the difficulty, the Socialists unite the organization and circumstances together, so that what one cannot do separately, both united may accomplish. Two are better than one, but this does not solve the metaphysical problem. This union mutually acting together, producing a variety of changes is constituted by nature, and the laws of nature which are unchangeable, are the laws of necessity, and no change can be made except nature condescend to pity and relieve us.

5. If man be the creature of circumstances, by what rule can we ascertain what is right, or wrong? Will the Socialist have the honesty to say, what their creed evidently teaches, that there is no difference between virtue and vice. A man's "feelings are the truth to him, as long as they continue," and those feelings, he is compelled to receive *independent* of himself. From these false notions, the Socialist concludes, man to be the "creature of cicumstances." Hence, all actions are the result of necessity. They are not voluntary, man is not responsible; then the inevitable and fatal conclusion to which we are reduced is, that there exists no moral difference in the conduct of mankind—all are doing right, and no praise, or blame, reward, or punishment, is to be tolerated in the human family. If this be not a gross system of falsehood and moral ruin, it is utterly impossible to form a scheme possessing that character.

Is there no difference between the grossest corruption and the purest piety? between the most disinterested benevolence and the most sordid selfishness? between the foulest

tyranny and the most extensive liberty? between the total abstinence from all which will intoxicate and the lowest degrees of corruption? between the purest chastity of the sexes, and the most unbounded, indiscriminate and licentious intercourse? between the most cruel and superstitious rites of the worship of Pagan deities, and the pure, simple, and rational worship of the one living and true God? The different religions are only so many "geographical insanities," and no soical community can be formed until "every kind of worship ceases to exist." What pernicious principles!

A man may hate you, or he may love you; he may poison you, or he may restore you to health. He may plunge a dagger to your heart, or he may expose his life in seeking to guard you against the assassin's power. He may protect your property, or he may break open your house, murder you on the spot, and take all you have. All is necessitated; it cannot be otherwise than it is; for "man is the creature of circumstances," he cannot help it. What horrid doctrine! There is no providence to guide, no law to govern, and no God to punish. All is the result of necessity. "To the wretch whose mind is *effectually* imbued with this scheme of things, the universe is changed into a vast prison, where himself and his companions are confined by bolts and bars, forged by the hand of blind, immoveable, and irresistible destiny; where no heart is found to pity their sufferings, and no hand to lend relief; where no eye looks with tenderness; where the walls reach to heaven, and are hung with clouds and midnight; and where every effort to escape, conducts the miserable tenants only to the sullen cavern of despair."

In conclusion;—Let us press this antisocial maxim upon your mind. Who is this creature of circumstances? Where *does he live?* What character does he bear? Search for *him, and* bring him to public view.

"The being that is master of himself bendeth events to his will; but a slave to selfish passion is the wavering creature of circumstances." The man then who governs himself, by the grace of God, and the laws of reason and religion, is not governed by the caprice of others; but the man who is governed by his appetites is the dupe of circumstances, and the slave of wicked habits, which he has created to tyrannize over himself. Reason, conscience, principle, and moral character are yielded to the control of every changing scene and fluctuating current.

Who is a creature of circumstances? Is he Napoleon, born in Corsica, trained in a military school, rising to a throne, subduing nations, and making Europe tremble? Is he Benjamin Franklin, rising from a printer's shop, framing a constitution as the basis of a mighty nation, and becoming an ambassador from the United States of America to London? Is he Luther, breaking the bands of popery, snatching the Bible from the monk's cell, unfolding its treasures to the world, and becoming the voluntary instrument of opening the understandings and changing the moral aspect of Europe? Is he Dr. Carey, once a shoemaker, becoming a missionary, and superintending the translation of the scriptures into thirty different languages?

Is he the aged sinner who becomes converted and is made holy and happy? Must these be called exceptions to the general rule? but they are exceptions which could never occur on the principles of necessity. How much more reasonable to believe that the providence of God overrules the bad, and blesses the good to effect his own purposes, and ultimately the salvation of the world! As it was in the beginning, so it is now, and ever shall be, is the principle of necessity.

Who is this creature of circumstances? Is he not the savage, or the cannibal, who lives like the beast in all the

cruel barbarity of which human nature is capable? But even the heathen reject the light of nature, violate her laws, are accused by conscience, and held responsible in proportion to the means of knowledge and virtue with which they are favoured.*

Is he not selfish, who, enslaved with the *love* of money, will defraud his neighbour, grind the poor, and rob the hireling of his wages? Is the *money* intelligent, wicked, and guilty? or is it *the man*, who has cherished selfishness, until money has become his idol? It is not the money but the *love* of it, and the disposition has been acquired by the man. If money was the *efficient* cause of the disposition, it would produce the same effect upon all who had it, but some spend it more rapidly than any acquire it.

Is he not the ambitious statesman, who makes gold his god, ambition his religion, and the gaining of power and place his ultimate enjoyment? Is he not licentious, who is governed by lust, and is the slave of every evil passion which can haunt the human bosom? Is he not the poor drunkard, who is ruled, not by reason, not by conscience, not by religion, not by obligation to his wife and family, but by appetite and passion? He has created the habit, and made the chain which holds him in "the gall of bitterness and the bonds of iniquity," and his *innocent* wife and children in misery. Is he not the unhappy infidel, who perverts his reason, rejects evidence, corrupts the powers of conscience, and becomes the slave of fancied independence, insufferable vanity, and disgusting pride? The creature of circumstances is the man, who is without moral character, destitute of principle, admits no responsibility, and is reckless of all consequences. But even, in these cases, are circumstances guilty, and the men free from responsibility and blame? No such thing. If so, behold another dreadful

* Romans, Chap. ii. verses 11—15.

result of infidel Socialism! To instruct men, or reason with them is folly. To all your kind entreaties, they may say, I cannot help it, I am the creature of circumstances. This is teaching the *art* of wickedness, and opening the fountain of corruption by wholesale to pour forth its poisonous streams to corrupt a whole community.

> "But grave dissemblers will not understand,
> That sin let loose speaks punishment at hand."

The following narrative of the experience of an infidel on his dying bed will convince you of the folly of such principles, and the consequences of violating conscience, and trifling with the grace of God. It is also an infidel testimony against the false principles exposed in this Lecture. "When God called," said he, "I refused; when he invited, I was one of them that made excuse. Now, therefore, I receive the reward of my deeds: fearfulness and trembling are upon me; I smart, and am in sore anguish already; and yet this is but the beginning of sorrows. It doth not yet appear what I shall be; but sure I shall be ruined, undone, and destroyed with an everlasting destruction."*

The views of a converted infidel respecting the tendency of infidel principles, should awaken you to watchfulness against their pernicious influence. Guard against ruin. An eminent literary gentleman, who, with his infidel companions, had frequently advocated infidel principles in the presence of a religious but illiterate countryman, afterwards became converted himself. Fearing lest his infidel doctrines had shaken the faith and injured the morals of this poor but pious man, he one day asked him, if his conversation had not produced this effect upon him. "By no means," answered the countryman, "it never made the least impression upon me." "No impression upon you," replied

* Simpson's Plea, p. 29.

the gentleman, "why you must have known that we had read and thought on these things more than you had an opportunity of doing." "O yes," said the pious man, "but I knew also *your manner of living;* I knew that, to maintain such a course of conduct, you found it *necessary to renounce Christianity.*"

> "Should vile blasphemers with disdain,
> Pronounce the truths of Jesus vain;
> I'll meet the scandal and the shame,
> And sing and triumph in his name."

LECTURE IV.

EPHESIANS IV. 13.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

"They told you there should be mockers in the last time, who should walk after their ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."—EPISTLE OF JUDE, 18, 19 verses.

PAST eras of the world have received, and periods yet to come, may have given to them, appropriate designations, to point out their peculiar character. The age in which we live has been described by various writers, according to their own predilections and professions. This has been called, the Biblical, the Scientific, the Enlightened and Religious, and the Reforming and the Infidel age of the world. Robert Owen, the infidel Socialist, denominates it, "the age of credulity, or the reign of the superstitions of the imagination." All these may be appropriate enough, as embracing only different departments of feeling and inquiry; but we still want a designation, which is generally applicable and sufficiently comprehensive, as a description of that state of mind, which is now developing its energies and carrying on a discriminating process, through all the ramifications of civilized and social life. Look at the state of society; watch the evolving phenomena of mind; and you will scarcely fail to perceive, that this is the age of rigid mental and moral tests—*it is the testing age*—presenting its impressive con-

trasts, and its wild extremes. The test and corporation acts have been erased from the statute book; but the public mind, which abolished those odious enactments, is now applying its powers in testing every institution, to ascertain the genuineness of the principles on which it is founded, or to expose its spuriousness to an enlightened community. The pruning knife if skilfully used, will cut off all excrescences, and cause a more vigorous growth to the tree, which is radically sound; but if applied by a rude and unscientific hand, it will inflict the most deadly wounds. What is rotten must fall, or be rooted up! What is really good, and accomplishes some beneficial purpose, will bear the keenest scrutiny, and flourish more luxuriantly amidst the stormy blast! Religion fears no external foe. She is prepared to meet the proud philosopher in the field of science, or the rude sceptic in the sullen region of a fluctuating unbelief. She only bleeds, and complains, when wounded in the house of her friends; and should even they betray her interests, she is ready to become her own witness, and march in triumph, until all her conquests are obtained.

Inquiry has gone forth through the length and breadth of the land, agitating, not only our own beloved country, but fermenting the world. Opinions held sacred for ages, political institutions of remote antiquity, and modern growth, ecclesiastical polity, long established and highly venerated, civic relations admired and praised, and our religious and social economy, long associated with the purest feelings of our nature, are all rigidly subjected to the test of investigation. The lordly names of our aristocracy, the splendid titles of the wealthy, the sacred mitres of the bishops, and the sanctity of the purest Christian ministry, do not abash the penetrating mind, or unnerve the experimenting hand. Sound principles are required, and every system, which does *not secure* some real good, must be ultimately dissolved

amidst the germinating process of regeneration. Political science is tested by enlightened reformers; Biblical science is rigidly scrutinized by the learning of philosophers; commercial interests and relations are keenly examined by political economists; medical knowledge is put to the proof by total abstainers from all intoxicating drinks, who declare them from experience, not only unnecessary but injurious, as a *beverage*, to the human constitution, in a state of health; and the sacred science of salvation, through faith in the blood of atonement, is severely tested by theoretical and practical infidelity. Awakened from our long and calm repose; aroused to mental action;—watching the moving mind going forth in its strength in every direction;—and clinging, with almost unconquerable tenacity, to long cherished modes of thinking and feeling,—we are confounded with the whirling impulse which is given, by external influences, to those very powers of mind, which have been enlightened and expanded, through the instrumentality of the Christian religion. And, instead of standing up between the living and the dead,—removing the elements of disorder,—averting impending wrath,—and guiding to a favourable issue the mighty mental conflicts, like the faithful Aarons of ancient days,—we weep in our closets and around our domestic altars, and only wait and dread the result of the portentous signs of the times, in which we live. Is this the only attitude which the descendants of the non-conformists and martyrs of the church should assume? Must we rest entirely satisfied with securing the good of our own souls? Are we quite contented with seeking, in the most formal and ordinary manner, the religious welfare of our own localities, even upon a small scale? Support, with the most extensive benevolence, public institutions to spread the gospel abroad; but remember, parents, ministers, and churches, that a mortal conflict in our own land is aiming to prostrate our

people's strength, and a worldly deadly foe is sapping the foundation of all moral principle among the young men, who have been educated by the institutions of the Church in a Christian land. The infidelity of Socialism, especially in manufacturing districts, is seeking to gather the trophies of the church in the corruption of our educated youth, and the ruin of immortal souls.

In the preceding Lecture, some remarks were made upon the different states of society, arising from the adoption both of Christian and irreligious principles. The immoral tendencies of the influence of circumstances, as advocated by the infidel Socialists, were briefly placed before you. We now call your attention to the subject of the present Lecture, which is,

The elements of Christian Socialism, compared with the false doctrines of Owenian infidelity. While this comparison will show you the wisdom and influence of the Christian religion, you will, undoubtedly, perceive the most deadly and demoralizing tendency of atheistic Socialism. "If it have not already been proved, the experience of a few more years will demonstrate the fact," that the Christian religion is incomparably the most effective scheme, "that has ever been brought to operate upon the social, the civil, and the commercial, as well as the moral and spiritual interests of mankind."

The gospel, be it deeply remembered, teaches the art of holy living and of happy dying. It reveals the science of principles, and instructs us how to control circumstances, or otherwise be reconciled to them. It unfolds the true sources of rational enjoyments; gives moral strength to subdue, whatever is incompatible with our real happiness; sanctifies the sorrows which are unavoidable; originates and matures the graces which adorn and complete our character; makes us ornaments of society and citizens of the

world; and, when in the course of nature, we submit to the power of death; it takes away the sting, and puts us into the full and final possession of the "inheritance, which is incorruptible and undefiled, and which fadeth not away."

Were all men sound in body, in mind, in moral principle, and in the faith and practice of the gospel, the difficulty of forming all men into a social and happy community would completely vanish. Human intelligences, like materials which possess strong attractive and adhesive qualities, would then voluntarily and readily unite in the most pure and affectionate regards; and, closely adhering to each other, would constitute but one family, and combine their holy principles and disinterested energies, to secure the happiness of the whole race. This sound character does not naturally exist; yet, it must be produced before society can become intellectually and morally good and happy. Mr. Owen's principal and fundamental error lies in assuming, that man is "a ductile material" and "naturally good," capable of being moulded by "chemical solvents" into any kind of character you may design. Forming a plan of social arrangements on this, and many other equally false conclusions, he vainly imagines, that, by speedily adopting his Utopian mass of manifold absurdities, we can effectually realize a "Rational state of Society." This is highly desirable; but calling persons good will not make them so. Man goes astray, and is "like the wild ass's colt." The Christian religion takes man as he is, applies an agency adapted to his nature, makes provision for his wants, opens the treasures of Divine compassion and love, and furnishes him with motives of action, which will secure to him an elevated character, and a perpetual source of pure felicity. To illustrate and confirm these truths, is the design of the present Lecture.

Let us proceed, first, to amplify these constituent princi-

ples of real social life; and then, secondly, to expose the falsehood and corruption of the doctrines of Mr. Owen's social economy.

I. *Let us proceed to amplify the constituent principles or elements of real social life.*

Were the writer allowed to make a choice of one word, to distinguish the nature of the Christian religion from all others, as the germ of all moral perfection, and to secure for all social happiness, he would cheerfully select the word —PURITY—and have it written in characters of gold; or rather, he would wish it to be indelibly engraven on every heart. Man is unholy,—it is folly and falsehood to deny it—and he must be made pure, or he cannot enjoy God, or himself, or his fellow-creatures. God and angels are holy and happy; and happy because they are holy. Devils and wicked men are miserable; and they are wretched because unholy. Good men are holy, and therefore happy. The gospel requires holiness, without which men can never be social and happy, either living, dying, or in eternity. Sin and holiness; corruption and purity, are eternally opposed to each other; if the former reign, wretchedness is inevitable; but if the latter be obtained and rule the human family, universal Sociality "will cover the earth, as the waters flow over the mighty deep."

Apply this principle to the mind, the heart, and the life of man, and what have you? a highly cultivated and good man. This is all which is wanted, or the principal quality, which is required for social life. The purity of knowledge —of truth,—of moral rule,—of religious character,—of Christian love,—and of benevolent design, will enable man to realize all the blessings of a rational and happy state of society.

In calling your attention to the elements of a social state *of society, allow* me to observe, that the foundation of it *is laid,*

1. *In the knowledge of God and his perfections.* God is the fountain of life, the source of all intelligence, and the foundation of all happiness. Life cannot be preserved, intelligence cannot be effectually enlightened and guided, and real happiness cannot be enjoyed without God. Our dependence upon God is absolute and relative. Life will become extinct without his influence, mind will be blind without the light which emanates from him, and the human race must be wretched without the knowledge of his character and will. The existence of God is the first proposition in all correct reasoning, the foundation of all real religion, and the knowledge of his perfections, the source of all purity and happiness among intelligent beings.

To be "without God" in heathen lands, or to live without the knowledge of God in Christian nations, is at once the seal of ignorance, the excuse for impurity, and the source and doom of wretchedness. Every form of idolatry, every system of cruel superstition, every species of tyranny, every form of infidelity, from the proud atheist to the vain sceptic, and all the diversified forms of human wretchedness may be presented, where God is not known, where his character is not loved, and where his will is not obeyed. To attempt any formal proof of these statements, would be an insult to your understanding;—it would suppose you, ignorant of every age of time, of the moral states of all the nations of the earth, of the past and present state and history of your own native land, and to be destitute of the common understanding, and observation of an intelligent being.

To know then his character; to become acquainted with his perfections; to recognize the wisdom of all his dispensations; the equity of his moral government; to submit to his well-authenticated revelation of love in the death of his Son; and to view him as the righteous Judge of all the earth, constitute the duty and interest of immortal beings. "Fear

God, and keep his commandments: for this is the whole duty of man."

Such an experimental knowledge of God will be the most effectual antidote to all that is unholy in disposition, or wicked in practice. God knows the inmost recesses of the mind, and to him no wicked thought, or immoral action is a secret. He is present in every place, from him you cannot conceal your character and actions, and "thou God seest me," will act as the most effectual check upon all your unruly passions. His power is almighty to protect the virtuous, and inflict judgments upon the rebellious; and that power is feared by the pious, and dreaded by the guilty. His infinite benevolence and goodness will encourage every pious disposition, overrule the events of life for our good, insure our peace and safety, and accomplish the eternal good of all who "hope in his mercy." When we view him as the righteous Judge, who will ultimately explain the mysteries of all his dispensations, and reward the righteous and punish the ungodly; we are patient in affliction, pious amidst surrounding corruption and infidelity, heroic amidst the most cruel persecutions, and happy in death. As the pure and spiritual object of Divine worship, he is viewed as the standard of moral perfection, and as the God of all grace and mercy; and will not the worship of such a being, the contemplation of such infinite excellency, have a tendency to check the dominion of the flesh? to counteract the contagion of wicked examples? to conform us to his moral perfections? and thus, by promoting our purity, will it not secure our present happiness and preparation for future glory? The history of mankind, the records of conscience, the fruits of infidelity, and the testimony of the church,—all answer, yes!

Man has sinned, offended his Maker, bears his wrath, and desires his favour. In the rude state of nature, he

"feels after God," but cannot find him to his full satisfaction. He must know him in Jesus. To bring men to the knowledge of God in Christ is the purpose of the Christian religion. Christ "suffered the just for the unjust, that he might bring us to God."* The truth of the gospel expands the mind and softens the heart; the grace of God renews the soul; the death of Jesus reconciles to God; and the vital power of real religion unites us to our fellow-men, and prompts us to seek their happiness. Thus the knowledge of God in Christ, teaches us our dependance, points out and enforces our relationships and obligations, and reminds us of the great end of our existence, namely, to glorify God, and to make man happy. "By knowledge and by pureness,"—"giving no offence,"—"approving ourselves in all things unto God,"—we become truly qualified for all the duties, sympathies, and enjoyments of social life.

"Some have not the knowledge of God, I speak this to your shame." How can we recognize and truly respect the rights of man, when we have no regard for the authority and perfections of God? Can we deeply feel for the interests of man, when we have no concern for the glory of him who created all mankind? Deny your spiritual nature and the immortality of the soul; and what have you left, but a sensual existence, and the corrupt dominion of the passions?—anarchy, confusion, and death? Renounce all idea of moral government established by God, and a future state of rewards and punishments revealed in the Bible; and what do you leave but tyrant custom, corrupted tastes, and human laws to govern the family of man? What motive can operate upon the mind, or reach the heart, possessing sufficient energy, if the fear of God be contemned, and the judgment of God, before whom all things and persons are naked and open, be denied? To men who have no "fear of God before

* See next Lecture.

their eyes,"—who are blind to his perfections and government,—who are ignorant of his revealed will and authority —no effectual restraint can be offered; all human authority will be contemned as arbitrary and unjust; and nature will revel in all the violence of a cruel selfishness; or in all the dominion and putrefaction of an ungovernable and brutal sensuality. "The fear of the Lord is the *beginning* of wisdom;" but "fools make a mock at sin."

"My *principles*," said a dying infidel, "have poisoned my friend; my extravagance has beggared my boy; my unkindness has murdered my wife! And is there another hell? Oh! thou blasphemed, yet most indulgent, Lord God! Hell itself is a refuge, if it hides me from thy frown!"

Another important element of the social compact is,

2. *The purity of heart and life which the word of God requires.* The mind is the seat of intellect and the fountain of all thought. The term heart is used metaphorically in the scriptures, and frequently mentioned, as the source of our affections and moral dispositions, from which our moral actions flow. The gospel then enlightens the mind and fills it with sound knowledge; renews and purifies the heart; and thus forms a holy character. The possession of a pure religion, corrects the errors of the understanding, secures the heart from moral obliquity, and gives the best possible guarantee, that all the social duties of life will be performed from principle, and to secure the happiness of the community. "You have purified your souls in obeying the truth." "Blessed are the pure in heart; for they shall see God." "He that *loveth* pureness of heart, for the grace of his lips, the king shall be his friend."

Religion inculcates universal purity of character. Does not the gospel demand purity of thought, of disposition, of words, and of moral actions? As these constitute the moral character of man, and are the fountain of every excellency,

the word of God requires those principles which are essential to personal happiness and social enjoyment. Purity is the perfection of heaven; it was the principal element in the happiness of paradise; and no happy state of society can ever be originated, where purity is not the ruling principle of every family. "My son, give me thine heart." Let "holiness to the Lord" be written in your bosom.

The word of God was not given to make us subtle metaphysicians, dexterous in solving difficult problems and abstruse questions in science, or to enable us to be wise in our conceits; or to communicate physical strength and external beauty; or to afford gratification to corrupt passions; or to raise us to an imaginary paradisiacal state in this perishing world. Had this been its design, it would not have been worthy of the regard of *immortal* beings. The Bible takes us as we are, and, adapting its instructions to our character and circumstances, it proposes to teach us how to become wise and good, without which we can neither be social in time, nor happy in eternity. It instructs the understanding, purifies the heart, makes us thoroughly acquainted with our duty, and furnishes us with suitable motives to constrain us to glorify the Author of our existence, and to perform cheerfully and well the part assigned us in a community of rational and social beings.

The word of God, by going to the seat of evil, which is the heart, and by requiring and originating purity at the fountain of all moral delinquencies, effectually secures that purity of personal character, which forms the basis of a happy state of society. "The Lord opened the heart of Lydia."* All efforts to civilize, to moralise, or to socialize a community of depraved intelligences, which have no power to reach the heart, to regenerate the nature, and to purify the springs of moral turpitude, must be abortive. They

* Acts xvi. 14.

will leave behind them the latent and corrupt seeds of a new generation of fresh diseases, to spring up with all their noxious power in some new form; or some new circumstances may call forth a prolific development of unsanctified affections and unholy actions. You may give a beautiful physical structure; impart a refined exterior; acquire a courteous behaviour; have a sentimental delicacy of feeling, sympathy, and benevolence; possess a discriminating taste for the beautiful and sublime, both in nature and art; and obtain such a sensibility of right and wrong, that your nature will revolt at what is unmannerly, obscene, and corrupt. To these things no objection is offered; but they do not constitute the sterling qualities of character, nor will they ensure that moral deportment which are requisite in a community truly social and happy. The seeds of moral disease may lurk within, and break out in other forms of intellectual and moral mischief, hitherto almost unknown to human search. "The word of Lord is pure, making wise the simple." "Be ye, therefore, perfect as your heavenly Father is perfect."

Another essential element of social happiness is,

3. *The admission of the revealed will of God, as the perfect standard of moral conduct.* By the revealed will of God, I mean the moral law, the obligations of which are perpetual, and the doctrines and precepts of the gospel, which are of divine authority; and both of which perfectly harmonize in divine revelation. They are only here considered as a rule of conduct, or a code of righteous laws. The moral law is in full force, because its principles are inseparably connected with our relationship to God, and mankind, as beings of the same species, possessing moral rights, which we are forbidden to invade. The sentiments, or leading points of the law, are inherent in human nature; and, though we cannot keep that law perfectly; yet, our

moral weakness, in consequence of sin, does not destroy the obligation to obedience. The Saviour has explained the nature of the law, and has taught us, that the whole essence of the law and the prophets is, "to love God with all our heart," and "to love our neighbour as ourselves." Against the operations of love, in all its pure and comprehensive effects, there is no law to condemn. But we have sinned. The gospel reveals the atonement of Jesus, and makes a merciful provision for the pardon of all our iniquities, and gives the principle of holy obedience. The doctrines and precepts of the gospel accord with the law, amplify its principles, concentrate its spirit, provide a remedy for its curse, and urge a motive the most powerful, the love of Christ, to constrain us to act in unison with all its solemn claims. "Love is the fulfilling of the law."

And is it not the will of God, that we should honour, worship, love, and obey him? that we should be virtuous and happy? and be virtuous, that we may be happy? Is it not the will of God, that we should be saved, and come to the knowledge of the truth? that we should repent of sin, believe in Christ Jesus, and "bring forth the fruits of holiness?" Is it not the will of God, that we should regard all his creatures as made for some wise purpose? and that we should treat the brute creation with tenderness and kindness, because he has made them so serviceable to us? "The merciful man is merciful to his beast." Is it not the will of God, that we should love those beings, whose nature is similar to our own, and whom God has created, not only capable of receiving our acts of kindness, but also to promote our social enjoyment. Should we not treat all human beings as brethren—as so many several branches, derived from the first parents of the human race? Has not "God made of one blood all nations of men to dwell upon the face of the earth?" Some of the duties and interests involved

in our relationships are taught us by the light of nature, and all of them are solemnly urged upon us in the word of God. Obey the will of God, and you will be happy, and live to promote the welfare of your fellow-men.

The nature of this rule of moral conduct deserves your regard. It is a law of him who has a right to govern, and a well-defined standard of purity and love. Its requirements are perfect and reasonable, in the observance of which, your happiness is secured, and the community is blessed. You must approve the excellencies which it enjoins, and they are calculated to excite you to good moral conduct. The perfect knowledge of God has provided a system of truth and righteousness which is adapted to your necessities, and secures the well-being of all. It requires you to mortify feelings which make up a great part of human misery, and to cherish dispositions, which afford you the most lively satisfaction, and are conducive to the happiness of others. It gives correct instruction on all subjects of real importance, exerts a transforming influence, dwells in the soul as a vital principle of action, and enforces all its claims with the most solemn sanctions. "The statutes of the Lord are right, rejoicing the heart," and in "keeping of them, there is great reward." The word of the Lord abideth for ever; it changes not with the fall of dynasties, the customs of society, or with the opinions of men. It is suited to all, and is applicable to every age of time, every rank in society, and every country of the globe. It is enforced by an authority which cannot be justly questioned—an authority invested with attributes, which it is presumption to despise—supported by evidence, which cannot be shaken—accompanied with effects which bespeak its divine origin—and revealing results, which will glorify God and bless all the nations of the earth. A community, a nation, or a world, actually governed by the revealed will of God *must be* pure, social, and happy.

Another vital element in social life is,

4. *The adoption of Christian love as the principle of action.* Human nature riots in wickedness, and in no feature is this wickedness so apparent, as in the enmity of the human heart against God and all goodness. "The carnal mind is enmity against God;" and this concentrated wickedness of rebellion and selfishness, forbids its obedience to the Divine law. This principle makes misery, and all human beings under its influence, seek to reduce to wretchedness their fellow-men. It must be subdued by the gospel, and the soul must become the temple of love—love must be incarnated in the human spirit, or there can exist no personal happiness, nor any social enjoyment.

"Knowledge, alas! 'tis all in vain,
And all in vain our fear;
Our stubborn sins will fight and reign,
If love be absent there.

'Tis love which makes our cheerful feet
In swift obedience move!
The devils know and tremble too,
But Satan cannot love."

Christian love is the effect of regeneration; it is "the fruit of the Spirit;" and is founded on the love of God; for "love is of God." It is produced by faith in Christ Jesus; for it is "faith which worketh by love;" and it is exercised in obedience to the authority and example of our blessed Lord. "We love him, because he first loved us;" and his "love constrains us" "to love the brethren," and cherish a feeling of good will, or benevolence to all mankind. To relatives, it is the love of nature; to saints and friends, it is the love of grace and complacency; to enemies, it is the love of pity and compassion; and to all men, it is the love of kindness, which prompts us to do good to all, and to sympathize with suffering humanity wherever it exists.

It is a love which needs no law, except the law of Christ;

for if all human laws were abrogated, its promptings would respect all rights, secure all interests, protect all the helpless, provide for all the destitute, clothe all the naked, feed all the hungry, visit all the sick, and the prisoner,* instruct all the young, watch over the interests of all the fatherless and widow, and respect all the aged, by sympathizing with their infirmities, and providing for their necessities. It is the love of souls,—weeping over their sins,—pitying their ignorance,—pained with their guilt and misery,—and seeking to restore them to happiness and heaven. "This is love, blended with all our living habits, diffused through all our conduct, forming our character, breathing in our desires, speaking in our words, beaming in our eyes; in short, a living part of our living selves. And *this*, be it remembered, is religion—practical religion."†

Love is not indiscriminate. It is the love of truth, of character, and of consistency—of those who are begotten of God and keep his commandments. "Love the brotherhood." It is the love of union; and it unites and assimilates. Two chiefs, in the South Seas, on becoming reconciled, expressed the love of the gospel;—"We two have now but one heart." "This," said another chief, addressing himself to missionaries, "is the happiest day of my life, and I rejoice that I have lived to see it. In future, I shall consider ourselves and you as one family, and hope you will do the same." What happy families where love reigns! Now, we are too imperfect, but the whole family of Jesus shall meet in heaven, and then love shall be consummated in the perfections of paradise.

"'Tis this shall strike our joyful strings
In the sweet realms of bliss.

Before we quite forsake our clay,
Or leave this dark abode,

* Matthew xxv. 34—40. † Read 1 Corinthians Chapter xiii.

The wings of love bear us away
To see our smiling God."

It is a love which has escaped, and keeps itself unspotted from "the corruptions of the world." It is always associated with moral principle and character. The true principle, therefore, of true Socialism is, "to love God with all our hearts, to love our neighbours as ourselves," to govern ourselves intellectually and morally, as the word of God requires, and to make that provision for eternity which is congenial with our vast desires, and will secure our immortal bliss. The scriptures uniformly teach us "to do justly, to love mercy, and to walk humbly with God." "To live soberly." This precept teaches us rightly and morally to manage ourselves. "To live righteously." This instructive clause requires us to deal honestly and justly in all respects with our neighbour. "To live godly." This requires us to honour, worship, and serve God, and to possess his moral image. Religion may be corrupted in theory and sadly abused in practice, yet, it sternly commands us "to do unto all men as we would that they should do unto us." You have seen what are the elementary and ever-operating principles of that social state of society which the Bible requires. Learn and practise these, and you will be truly social and rational in every department of human life, possess a well-grounded hope in death, and be qualified by the grace of God for "the inheritance of the saints in light." "Godliness has the promise of the life that now is, and of that which is to come."

Allow me, in proceeding with this Lecture,

II. *To expose a few more of the false doctrines and pernicious principles of Owenian infidelity.* The Bible is the most ancient record, and contains the only genuine history of the world before the flood. Had we not these inspired statements, we could only be guided by conjecture, and should remain ignorant of many instructive events, asso-

ciated with the earliest history of human existence. The origin of the world itself, which is one of the most amazing displays of the perfections of Deity, would be lost in oblivious night. We might have poetic dreams, historical fables, traditionary tales, philosophical conjectures, and atheistic absurdities, respecting the existence and formation of all things; but no account could be given, upon which the mind could rest with satisfaction; no certainty and truth, which afford so much pleasure to an inquiring mind, could be obtained from such a rude mass of incoherent speculations. You would live in a world, of whose origin you could not give a rational account; be connected with a race of beings, whose existence would confound all your inquiries; sustain relations to the great First Cause, the duties of which you could perform, with no confidence and satisfaction; and possess yourselves, powers of mind, whose convictions and tendencies without the Bible, would overwhelm you with gloom, or plunge you in irrevocable despair. Tear away a few of the first chapters of Genesis, and every system, which mortal man might form respecting the first age of the world, with which he is relatively and intimately connected, would be "without form and void," and "darkness would remain upon the face of the great deep."

"Chaos umpire sits,
And by deciding, worse embroils the fray."

Both atheists and deists have denied the truths which are here stated, and have raised strong objections against the conclusions which are drawn from them. The infidel Socialists have rescued from obscurity the long concealed dogmas of infidelity, and have substituted apocryphal statements, which have been many times satisfactorily refuted, in opposition to the chronology of the sacred scriptures. By these means, they have imposed upon your ignorance, *awakened your fears*, and sought to destroy your faith in the

divine authority and antiquity of the word of truth. The fabulous and mystical records of ancient nations, whose superstition and pride, led them to trace their origin to the favour of some imaginary deity, in the remote periods of antiquity, have been brought to light, to invalidate the veritable writings of the inspired historian. Volney and Voltaire alarmed the Christian world by their infidel speculations upon the ancient philosophy of India, the hieroglyphical language of the Egyptians, and the splendid monuments of the early sciences; and rashly concluded, that there existed a people and religion, prior to the date which Moses gives of the origin of all things. The hieroglyphics have been read; the sacred books of the Hindoos have been translated; the monuments of early science have been traced to their origin; the mystic character and philosophy of the language of China have been revealed; and the profound researches of the learned geologists of modern times, have brought out of darkness many interesting facts: and what is the result? Infidelity is confounded, and the man of sin has utterly failed to establish his boasted dominion upon the predicted ruin of revealed truth. The statements of scripture are confirmed; the analogies of physical nature illustrate the sacred volume, and are in harmony with it; and it is satisfactorily proved "that the Creator of the heavens and the earth, the Founder of the moral system of man's nature, and the Author of the sacred volume, is *one and the same supreme and eternal Being.*"*

Let us now proceed to examine some other parts of the system, and prove them to contain principles, not only in opposition to true Socialism, but calculated to alienate and demoralize mankind. Not only does Mr. Owen laugh at the gospel of Christ; but he repudiates the doctrines of natural religion, and then he has the vanity to expect a social com-

* Redford's Holy Scripture verified, Lecture I.

munity from the union of materials so incoherent and absurd.

1. *His sentiments concerning a first cause are Atheistic and absurd.* He has adopted "the modern artifice of concealing real atheism, under terms which sink, without denying the existence of Deity." He says it is "an eternal," "omnipresent," "all-pervading cause of motion and change," which "fills the universe," and "a supreme power;" yet, it is, an "unknown cause," of "no importance, whether men call this eternal existence, MATTER or SPIRIT," and that "all inquiry into the qualities of it," or "the ceremonial worship of it, is of no utility whatever," and "is founded in ignorance." According to the reasoning of the infidel Socialist, God possesses no personality, no life, no intelligence, no moral attributes; and consequently, he has not, nor can he establish, any moral system of government among mankind. Upon these quotations, I shall make a few remarks. It is admitted,

(1.) *That a first cause must exist.* All conclusive reasoning is founded upon the connexion which exists between cause and effect. No effect can exist without a cause; and the cause must be adequate to the effect, or capable of producing the existence, or change of existence which is attributed to it. If you see a beautiful well-going watch, you say, it was made by an intelligent ingenious man, and not by a child. The mind of man intuitively proceeds in this manner, and is never satisfied, until it can arrive at some supposed, or real cause, which is able to produce the effect. No language can be constructed without admitting the fact, and every language is full of terms conveying these sentiments; and does not language express the ideas which exist in the mind?

The reasonings of our own minds,—reflecting upon our own powers, and the effects, or changes in existence which we can produce; the testimony of our senses,—perpetually

coming into contact with external objects, which we cannot originate; and the experience and reasonings of all mankind convince us of the truth, that there does exist a primary cause of existence. Our children exhibit more anxiety and make more inquiries, concerning the causes of certain forms of existence, than upon any other subject. Who gives life? What causes the sun to shine? What made this, or that? All children express the simple ideas of the mind—all reason in the same manner—and all push you to causes, or *the first cause*. The savage and the sage; the child and the hoary-headed patriarch recognize, in one way or other, this foundation truth.

The following narrative will instruct and interest you. The native Christian teachers, in the South Sea islands, in making a tour through the several districts of *Aitutaki* came into contact with an old Pagan priest. In holding an argument with him, the old priest vociferated,—"*Te-erui* made all lands, he made *Aitutaki;* and after he had made it, he gave it its present form by moulding it with his hands."—The teachers asked him, "who was *Te-erui's* parent." He replied, "O *Te-tareva.*" They then inquired, "whence *Te-tareva* came;" he said, "from *Avaiki.*" They desired to know, "where *Avaiki* was;" he said, "It is beneath; *Te-tareva* climbed up from it; and because he arrived at the top he was called by that name." The teachers said, "This land then was made before *Te-tareva* arrived." "Most certainly," replied the priest. "Then," continued they, "how can *Te-erui* be the maker of a land, which you confess was made before even his parent *Te-tareva* came up from beneath?" The Pagan priest was confounded before the people, as well he might. The teachers then addressed them on the being, and perfections of God, the creation of the world, the fall of man, and the redemption of sinners by the atonement of Christ. The people exclaimed with one

accord; "Surely this is the truth; ours is all deceit." Observe,

(2.) *That first cause cannot be matter.* Mr. Owen confesses that the cause possesses "infinite attributes," "pervades all nature," and "fills the universe." Some of the pagans held the existence of two principles—"the active and the passive." The passive is rude "uninformed matter; the active is the reason which acteth in it, that is God." This heathen speculation is superior to Mr. Owen's; for he admits that, the cause may be entirely material. Other pagans taught, "God is the soul of the world, and that this world is itself God." The Hindoos now say, that he exists in every thing, as a sort of refined spiritual essence, and this is the reason which they assign for worshipping material objects and beings which have life. Mr. Owen's system is more absurd than any form of paganism; for he concedes, that the first cause is "eternal and omnipresent;" and yet, it may be matter, which of itself possesses no life, nor intelligence. Owen's God may be as material as the Juggernaut of the Hindoos with only this difference; the Hindoos believe, that the senseless block is pervaded with a sort of divine and spiritual essence; but, according to Owenism, God may have no mind, or intelligence at all,—he may be "MATTER."

But perhaps he means, it may be refined matter, electric fluid, ether, or air; but whatever he may mean—matter is matter, in all its millions of diversified forms. Matter has figure, form, and solid extension; is of itself incapable of thought, and cannot communicate intelligence.* Owen's *material* conception, concerning the first cause is false and impossible. It is a figment of his own brain, and can exist no where, except in a disordered imagination; because, first,

* For some remarks on the qualities of different substances—matter *and mind*—See Lecture II. pages 100—110.

"omnipresent and eternal" matter, filling the universe, would exclude all other existences—nothing else could exist;—all would not be "without form and void," but all would be filled with one solid and extended body. No intelligent being would exist. Can this be true? Secondly; Matter of itself is incapable of motion and without life, and can of itself originate no effects, nor produce any change in existence. Effects do exist, and changes are daily made; therefore, the first cause of motion and existence is not matter. If so, one stone-like stupidity and uniformity would characterize all existence. If you say some forms of matter are active, possess motion, and originate changes in the universe; we ask you, what originally imparted life, gave motion, and communicated energy, or gave the laws by which nature is governed in all its changes—by which suns began to shine and planets rolled? Did matter *itself* possess the power? or was it originally imparted, and is it now preserved by an external cause? That cause is the ever blessed God—the infinite Spirit. Thirdly; The first cause cannot be matter, because matter, not possessing, cannot communicate intelligence. To say nothing of angels and demons, we are conscious of possessing intelligent powers and moral faculties, and we see ourselves surrounded by beings of a similar character. We, therefore, infer, from these effects, that there does exist an *intelligent* cause; and that great first cause is God, the Subject of attributes, the Creator of the world, the Author of actions, the moral Governor of mankind, and the Judge of all the earth. "It is impossible," says the Rev. R. Hall, "to find another truth in the whole compass of morals, which according to the justest laws of reasoning, admits of such strict and rigorous demonstration."

If this reasoning be correct we conclude,

(3.) *That the first cause of all existence is the intelligent*

Spirit whom Christians denominate God. "God is a Spirit." He is "the living God," who works in nature, creates souls, and yet he is "above all." The Divine Being possesses a nature and attributes, and subsists in a manner "totally different from any thing corporeal."* Motion must have a mover; life and personal consciousness could not be generated by dead matter; created intelligence must have an efficient cause; moral discrimination did not originate itself; and, as matter of itself does not possess these qualities, it cannot give them; we conclude the cause of them to be an intelligent Spirit. A contrivance must have a contriver; attributes must have a subject in which they inhere; "undeniable marks of design" must have a designer; and personal actions must have a personal † subsistence. Nature is "a vast magazine of contrivances;" and, therefore, the great Creator is possessed of infinite perfections. "There is one God." "The notion of more than one author of nature is inconsistent with that harmony of design which pervades her works; it explains no appearances, is supported by no evidence, and serves no purpose but to embarrass and perplex our conceptions." These principles are recognized in the first verses of the inspired volume. "In the beginning God created the heavens and the earth." "God in the beginning created by his power, and set in order by the counsels of his intelligence all material things, in such sizes and figures, and with such other properties, and in other proportions to space, as most conduced to the end for which he formed them." The nature, variety, and uses of vegetable life; the structure, operations, and importance of animal existences; the vast variety of mineral substances in the bowels of the earth, serving so many useful purposes,

* See Socialism as a Religious Theory, by J. E. Giles, Leeds, p. 12.

† *Personal* is used, not because, in strictness of language, it is applicable to the Divine existence, but for want of a more appropriate term.

and accomplishing so many valuable ends; the firmament of the heavens, containing innumerable and glorious bodies, emitting so much light and heat, to sustain the existence, and promote the happiness of created beings; the surrounding atmosphere, made up of very diverse materials, yet so harmoniously and wisely blended together, in such exact proportions as to become the instrument of thousands of blessings to mankind; the vast collection of waters in the seas, sustaining so much life, supplying so many fountains, and covering the earth with so many fruitful showers;—and the creation of mind with such vast intelligence and moral power—all these works give convincing proof of the boundless perfections of the great Creator.

The variety, harmony, and magnitude of the works of creation, not only prove the existence of God; but evince his spiritual nature, his boundless intelligence, his infinite wisdom, his almighty power, and his illimitable goodness. The great Being—who created the elements of all existence, where all was nonentity—who gave existence and harmonious regulations to worlds, where all was confusion and without form—who communicated motion where all was inert matter—who formed light where all was darkness—who spoke into being every form of life, where all was helpless corpse—who covered the earth with every variety of vegetation, both for food to sustain, and medicine to heal, where all was barren wastes, or rugged rocks— who inspired with profound intelligence the angelic hosts of heaven —who combined a thinking power, in the most mysterious manner, with the dust of the earth; thus constituted a superior race of beings to inhabit and govern the earth, fearfully and wonderfully organized—the great Being, who was the intelligent Cause of such miraculous phenomena, must possess attributes without limit, independent and eternal existence without control. The poet says;—

> "These are thy glorious works, Parent of good,
> Almighty! thine this universal frame,
> Thus wondrous fair; thyself how wondrous then,
> Unspeakable!"

Blind must be the mind, which can see no wisdom in these harmonious arrangements; hard must be the heart, which can discern no goodness in such boundless provisions; perverted must be the judgment, which can perceive no greatness in the instantaneous production and continuance of works of such magnitude and grandeur; destitute of veneration must be the spirit, which is not inspired with gratitude and praise, amidst so many proofs of amazing love; and corrupted indeed must be the reasoning powers, which can resist evidence of the Divine existence and perfection so palpable and convincing, and attribute such amazing effects to "a fortuitous concourse of atoms," the whirling process of obsequious chance, or to "the generating powers" of *motionless* matter. What fatuity! No reasoning can convince the man whose errors have become so inveterate!

Nor are the perfections of Deity displayed only in the extraordinary works of his hands. The blessings of life are the fruits of his love. The soul finds refreshment in contemplating the heavens, and in holding communion with the Father of spirits; and the body derives its growth, perfection, support, and a thousand delightful sensations from the earth on which it lives, the provisions by which it is blessed, and the beautiful objects by which it is surrounded. The health which you enjoy, the wants which are daily supplied, the medicines by which your diseases are healed, or alleviated, and the social intercourse with which you are perpetually favoured, with beings of a similar nature, and in the domestic circle, afford you sensible proof, that the Parent of all good is daily caring for you. The *afflictive* dispensations which are directed by his will, or

permitted by his wisdom, are designed to teach you many useful lessons. Even these may be sanctified for your good, become the instruments of your repentance, and be overruled by the Father of mercies, to promote your eternal happiness. Can you be ungrateful? Can you rebel against the Being whose bounties you daily enjoy? Can you refuse to worship and to serve the ever blessed God, the treasures of whose grace can enrich you in time, and make you happy in eternity? "Marvellous are thy works, O God! in wisdom hast thou made them all: the earth is full of thy riches!" "O come, let us worship and bow down; let us kneel before the Lord our Maker!"

You have seen some proof of the existence and perfection of Deity, in opposition to the atheistic notions of Mr. Owen. On his principles, there can exist no moral government; for God possesses no *moral* perfections; and man is capable of no *intelligent* and *moral* rule. We, therefore, observe,

2. *That his views are not only false and absurd, but destructive of all moral government.* It is of "no utility," says Mr. Owen, "to know God, or to worship him." There exists no superior intelligent mind and will to govern—no determinate law to guide our actions—and no judge to reward, or punish. All is chance, or necessity. "Necessity and chance," however, "are things which find no vibrating chord in the whole constitution of man—no respondent feeling in his heart. The fact is they involve no interest, except that of a wicked man, who hopes to escape by their means punishment, which intelligence might inflict; they excite no feeling but that of disrelish and disgust; and thus proof is furnished, that they are not made for man, nor man for them." "A head full of vain and unprofitable notions," says Philip Henry, "meeting with a heart full of pride and self-conceitedness, disposes a man directly to

be an Atheist." Mr. Owen's views are false, because opposed to the perfections of God, the analogies of nature, and the moral constitution of man.

The moral government of God is a subject of deep interest, and forms the basis of all moral obligation in social life. By moral government, we mean, that control which is exercised by Almighty God over intelligent beings, by a system of relations and obligations, and of rewards and punishments, formed and established to guide our deportment in life.* Man is capable of such government; it is congenial with his nature, and secures his real welfare. External nature is governed by laws, which were given by its great Author, and by which all its movements are nicely adjusted and regulated; and can we suppose, that man is left without control to wander and be lost, amidst the intricate mazes of an atheistic creed? God has not left himself without a witness; his power and Godhead are seen in the works of creation, and in the ruling energy by which the operations of his providence are perpetually carried on. Though clouds of darkness may, at times, gather round his throne, and partially conceal from our views, the wisdom of his counsels, and the moral intimations of his righteous will, yet his almighty power and our entire dependance, are palpably displayed. We may learn the obligations under which we are laid, and feel the responsibility with which we are invested.

The perceptions of Deity are intuitively correct, concerning the nature and result of all moral actions; and from the purity of his nature, and the benevolence of his character, it is impossible to conceive, that he is indifferent to the conduct of his creatures. "All things are naked and open to the eyes of him with whom we have to do," and "to whom we must give account." "The eyes of the Lord are

* See Butler's Analogy, Chap. III. p. 31.

going to and fro in the earth, beholding the evil and the good." He must behold with pleasure, or disapprobation the actions of men, according as they agree with those perceptions of right and wrong; and he must express his approbation, or reveal his displeasure, in a manner which is worthy of his character, and suitable to the ends of his moral government. If there are duties which we owe to our Creator and Preserver, are we not guilty, if we neglect to inquire, what those duties are, and how they are to be performed? or if we refuse a practical recognition of them in our personal conduct, or in our social intercourse with our fellow-creatures, dare we conclude, that the Judge of all the earth will make no distinction between obedience and disobedience—virtue and vice? "Shall not the Judge of all the earth do right?"

From the constitution of nature, we experience certain effects resulting from the operation of certain laws, which admonish us to regard her regulations. If I do not eat, I shall die; if I do not take rest, my body will soon dissolve; if I plunge into the water, and remain beyond a certain time, I shall be drowned; if my hand is put into the fire, I shall be burned; if I expose myself to a noxious atmosphere, it is likely my blood will be corrupted, disease will be received, and I shall perish, as a punishment for my folly. External nature has her rewards and punishments. If I am wise and prudent, industrious and temperate, internal satisfaction and external advantages, will probably reward me for my toil; but if we are rash and negligent, idle and profligate, intemperate and wicked, wretchedness and suffering will punish us for our folly. "Sin is its own punishment, and virtue its own reward." Sin and suffering are inseparable. Is all this blind chance? or do you say it so happens? What folly! God governs the world by fixed laws, and has endowed us with a capacity for reflecting

upon the nature and relation of things, and foreseeing i many instances, the consequences of good or bad action Nature, therefore, punishes her refractory children, or re wards those who cheerfully obey her regulations. Do nc these intimations give evidence, that the Creator has place man under a certain form of government, and that his ow happiness depends to a great extent upon himself? "Th prudent man foreseeth the evil and hideth himself; but th simple pass on and are punished."

The moral nature of man acknowledges the equity of thi kind of government, and its internal operations confirm it decisions. It seems, not so much a matter of reasoning as a matter of feeling, that some things are right and other wrong, independent even of the consequences which may follow. Some tribes of man may exist in a state of barba rism, and indicate but faint traces of a moral sense, o judgment. It is confessed, that its character becomes mor legible, in proportion as light is increased, or as man rises i the scale of human existence. Exceptions may and d exist to the law, or extensive deviations from it may b exhibited; but after all it is sufficiently general and clear to enable us to perceive, amidst all the wickedness an crimes of man, distinct traces of a moral law, engraven o the heart, and interwoven with the very texture of humar nature. The religions of all Pagan nations give proof o this truth. I saw evidence of it among the most ignoran Negroes. The moral vision may be obscured, the consci ence may be hardened, the judgment may be perverted an bribed, frequent repetition of crime may blunt the mora susceptibilities, and the reproaches of the internal monitor long endured and wilfully disregarded, may leave the sou a victim to wretched habits of vice; yet, in the moments o retirement, or in the scenes of affliction, or on a dying bed, the law resumes its power; and announcing to its subject

the merited punishment, the hardened sinner perceives his guilt, and views, with appalling distinctness and horror, the doom which awaits his polluted soul.

"Verily, there is a God who judgeth in the earth." Are these visitations of remorse,—these lashes of a guilty conscience,—these fearful forebodings of coming vengeance all "ARTIFICIAL" and unmeaning? Is there no truth—no reality in the secret and awful whisperings of the guilty mind? Are the consciousness of virtue—the pleasing satisfaction, arising from the approval and practice of righteous principles, and the gladdening hopes of future rewards, the vain dreams of enthusiasts? Is there no recompence for persecuted virtue, and the oppressed poor, trampled under foot and contemned? Must the hardened villain, wallow and triumph in vice, acquire wealth, obtain honours, riot in luxuries, be indifferent to the happiness of all around him? or, like a malignant fiend, corrupt and torment all who come within his reach; and then escape the justice of the Almighty avenger of the pious poor and the virtuous sufferer? Impossible! Reason, conscience, and the Bible forbid it! "Though the wicked join hand in hand, *they shall not go unpunished.*"

The circumstances, in which we are now placed, do not admit of the full expression, and complete developments of that system of rewards and punishments, of which we have so many striking instances, even in this world. Evidence exists, however, that such a scheme of government is already commenced, proof is presented, to a very considerable extent, that its tendencies and operations favour virtue and punish vice, and the conclusion is, that "there will be in a future state such a retribution as shall inflict upon the transgressor condign punishments, and amply indemnify all the sufferings of virtue."

Beyond these high probabilities nature cannot go—her

voice is silent,—reason is confounded—philosophy retires and leaves the secret recesses of eternity unexplored.—On the verge of the future world, we feel the pressing need of Divine revelation; and unless that become our teacher, we enter the dark unknown, in pagan darkness, in atheistic midnight, or in black despair! Shall we perish, like the brute, or exist for ever in happiness or woe? are important inquiries, excited by approaching dissolution, and the profound anxiety of the imperishable principle within? Renounce the Bible! and no satisfactory answer can quiet the tumultuous passions of an anxious soul! Lost! lost! is indelibly engraven on the conscious heart! That we have a revelation, possessing Divine authority and energy, to render certain your expectation of immortal bliss will be brought before you, in a subsequent part of these Lectures.

That the doctrines and principles of this system are false and pernicious, notice,

3. *The standard of moral truth which it proposes to establish.* "No man," says the Social Bible, p. 8, law, 7, "is responsible for his feelings and convictions within him, and which are to him *the truth while they continue.*" "Moral truth consists *alone*, in the plain expression of our real thoughts and feelings."* In connexion with these quotations, recollect his fourth fact, which says:—"No two organizations are precisely similar at birth, nor can any art form them subsequently to be the same." The fifth fact also says,—"that man is capable of being matured into a *very inferior*, or a very superior being."

It is certainly our duty to know, love, and obey the truth. According, however, to this system, every man is a standard of truth to himself, and, without interruption, has a right to practice according to his inclinations, or affections. *Others* also must acknowledge *him* to possess the truth, though

* Social Bible, p. 15.

obedience to it may subvert *their* interests and destroy *their* lives. Thus you have a rule always varying with the changing views of man; always corrupt; for human nature is depraved; and always bringing human beings into deadly conflict, for none are, or can be made "to be precisely the same." No one has a right to govern; none can be required by any authority to submit; none are in error, for all and each has the truth; and all, however opposed, are acting right, simply because they are obeying the promptings of interest, inclination, or affection, or the feelings of their nature. No distinction is made between "inclinations and duties, affections and rules;" consequently, there is no *fixed* rule of right and wrong. It is thus, that infidelity grossly "subverts the foundation of all morals;" repeals every law, human and divine; lays all authority in the dust; robs virtue of all its dignity and excellence; and extends and establishes the dominion of every vicious and sensual habit.

"Without," therefore, "the intervention of a superior will, it is impossible there should be any moral laws, except in the lax, metaphorical sense in which we speak of the laws of matter and motion. Men being essentially equal, morality is on these principles, only a stipulation, or silent compact, into which every individual is supposed to enter, as far as suits his convenience, and for the breach of which he is accountable to nothing but his own mind. *His own mind is his law, his tribunal, and his judge.* Two consequences will inevitably follow; the frequent perpetration of great crimes, and the total absence of great virtues."

Study these criteria of moral truth, in connexion with the moral condition of society, as it is now revealed, and what horrid scenes may you not expect? What contempt for the institutions of religion! No well-grounded esteem in many for the ministers of the Christian religion! No genuine deference to persons in authority, or possessing the highest

degree of knowledge and moral excellence. No gratitude for mercies received, either from God, or man; for many "neither fear God, nor regard man." What little respect for the hoary-headed patriarch, though found in the way of truth and righteousness! What a want of submission to parental authority! few yielding obedience from a consciousness that parents have a right to govern, and they ought to obey. What numerous violations of the chastity of the female character! The rights of private property are in thousands of instances denied. Yet, all this is "the truth while it continues." Let it be practised; and you have no security for life, for property, for liberty, for virtue, or for any thing else which is excellent, provided some other person feels inclined to deprive you of it, and has the power to do so. Men might become moral monsters—infernal beings in human shape—and the earth may become a Golgotha of human skulls, and an Aceldama of human blood. All men have "the truth *within* them; all do right; and none are "to be blamed!!!"

The despot may tyrannize; the oppressor may grind; the covetous may hoard; the selfish may accumulate; the trader may defraud; the nightly plunderer may rob; the drunkard may kill his body, pine his children, and murder his wife; the ferocious assassin may take away life by wholesale; and the hero may murder millions—all these are acting according to feelings existing within them; they are the truth; and the guilty persons are responsible to none for committing the most atrocious crimes! What deadly principles!

The benighted Hindoo, standing by the side of his dead father's funeral pile, kindles the fire which is to consume his living mother, and this wretched victim of superstition, exulting in the deed, beholds the author of his existence *perish* in the flames, which he has lighted with his own

hand. The devotee falls under the wheels of Juggernaut's car; and parents destroy their offspring. The African man-stealers may kidnap and sell their fellows, and Europeans may purchase and make them slaves. The cannibal may take his tommy-hawk, plunge it into the skull of his brother, and with a ferocious appetite, drink his blood and eat his flesh. The Obeah man in the West Indies may curse his victim, and send him to the grave. The Turks may keep as many women in vassalage and impurity as they please, and cut off the heads of all who will not embrace their religion. All these have the truth, are doing right, and are responsible to none! What horrid doctrine!!

Mr. Owen frequently informs you also, that all these feelings and convictions, which constitute his "moral truth," are *compelled;* and, consequently, none are to be blamed, or punished. The government may tyrannize; revolutionists may trample on all rights; the incendiary may consume a whole district; worldly priests may teach for hire; and the people may wish to have it so. The moral assassin may prowl about our villages to deceive the simple and ruin the virtuous female, leaving her to weep in misery and die in silent despair. All may say, we cannot help doing what we do, and it is "the truth while it continues." Bolt your doors against the nightly villain, place a sword over the chastity of your wife, throw a mighty shield around the virtue of your daughters, and guard the rising race against all connexion with such principles, for the interests of all are in jeopardy, both for time and eternity. Young men! "Be not deceived." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."*

From the statements of this Lecture, and from the various publications of Mr. Owen, I feel myself warranted to conclude,

* Eccles. xii. 14.

1. *That the Socialists are a new class of infidels, and that the system is atheism disguised under a new name.* Saurin, in one of his eloquent sermons, divides infidels into five classes. Some among the labouring classes are stupid infidels—whose mind is dark and disordered—whose reason is enslaved—who can give no reason for their unbelief—who offer no arguments,—and who are the easy dupes of their more cunning brethren. Some are negligent infidels—who take no pains to examine truth—who are reckless of all consequences—and who refuse to believe, however stubborn the facts, or strong the evidence offered for their regard. Some are witty infidels, who,—having no inclination to answer argument, possessing a sparkling wit, and being exceedingly quick at repartee,—contrive to make their railleries bite, to cut a wound or raise a laugh, and who vainly imagine, that triumph will crown their efforts in proportion as they make themselves ridiculous. Others are interested infidels—whose depraved passions ensnare their affections—whose prejudice blinds their minds—and whose love of filthy lucre closes every avenue of their souls against the energy of truth and the convincing force of evidence. Others are philosophic infidels, who,—being too wise to contemn religion and too proud to submit,—profess to be unbelievers, as the result of independent research and profound reasonings. Thus in various ways, and under the influence of various motives, the truth of the gospel is rejected, and infidelity is embraced.

Modern times have added to the lists of those who oppose the truth as it is in Jesus. It is not for me to say to which of these classes the infidel Socialists belong; but I do conceive that the system reveals the Socialism of infidelity; and that its adherents constitute a new class—a class of social infidels—and have assumed a title to which, when properly understood, they have no legitimate right. The system

in my judgment is destructive of all true Socialism. Were it to prevail, the demon of barbarism would blight all that is lovely in human character, wither in its tortuous process, all that is vital in morals, and strike a deadly blow into all the religious, civil, and social relations of human beings. Intellect would be cramped, and mind would be suspended. Reason would be held in bondage to fatalism, and the animal would triumph with savage delight over all the interests of moral, social, and immortal beings.

Nothing but ruin to your souls can result from its reception. Think of the agony of despair, expressed by one, who had rejected religion and embraced infidelity. "Ah! Sir," said a dying unbeliever, "but I have rejected the gospel! Some years since, I unhappily read Paine's Age of Reason. It corrupted my taste. I embraced its principles. After this, wherever I went, I did all in my power to *hold up the Scriptures to contempt!* By these means I led others into the fatal snare, and made converts to infidelity. Thus I rejected God, and *now he rejects me*, and will have no mercy on me." Then with a dismal groan, he cried out, "Paine's Age of Reason has ruined my soul!" and instantly expired.* Flee from infidelity, as you would from a tiger, or a wolf.

Compared with "infidel fellowship," you may clearly perceive,

2. *The great importance and excellency of real religion.* Religion is lovely in every situation of life. In early youth, it presents us with the blossoms of hope; in middle life, it exhibits substantial fruit; and in old age it is as a tree of life, laden with precious treasures, and fit to be transplanted into paradise above. One of its peculiar glories is, that it is wisely and mercifully adapted to all the varied states of

* See Rev. J. G. Pike's Early Religion enforced, p, 330, a most interesting and impressive volume.

a dying world. It cheers the sad, ennobles the poor, and gives to the rich the only pearl which is productive of solid joy. By its power, children are taught to lisp the praises of our blessed Lord; youth is adorned with beauteous charms, and the man of hoary age, bending beneath the weight of numerous years, is supported, and even enabled to rejoice in the prospects of immortal life. By attending to the Scriptures, the unlettered artizan is made wise unto salvation, and the proud philosopher is brought to acknowledge that his renowned wisdom is folly, his lofty speculations are the merest trifles, and his splendid learning madness, compared with the excellency of the knowledge of Christ Jesus his Lord. The rich and the poor, the aged and the young, the unlearned cottager and the man of science, the wretched slave and the man of independence and liberty, the king upon his throne and the starving beggar at our door, have found in religion their greatest joy, their brightest hopes, their fairest prospects. It enlightens the darkest gloom; delivers from the greatest guilt; cleanses from the deepest pollution; smooths and cheers the most dreary path of life; gives life in death; and enriches, with unfading glories, the brightest scenes of an eternal world.

> "Religion, if in heavenly truths attired,
> Needs only to be seen to be admired."

To be a good man is to possess this vital religion; to display in life its varied graces, and feel in death its sacred and joyful power. "A good man, out of the good treasure of his heart, bringeth forth that which is good." In all stations and circumstances "he holds forth the word of life." He is a Christian philosopher, possessing the most excellent wisdom; a philanthropist of the noblest kind; a patriot, whose heart always glows for his country's good; a devoted citizen of heaven seeking the welfare of a

ruined world. The change which the gospel produces, will make him, according to the situation he may hold in life, a pious prince, a righteous judge, an honest lawyer, a good master, a faithful servant, or a laborious pastor. In a word, it will render him a hater of all that is corrupt and vicious, and a lover of all that is true and virtuous. On earth, he is actuated by principles, and adorned with graces, which angels admire, and which devils dread. In heaven, he is enriched with unfading glories, and boundless perfections.

It is an unspeakable privilege to live with a good man. He blesses us by his prayers; for "the effectual fervent prayer of a righteous man availeth much." He restrains our wayward passions by his kind instructions, and his consistent example. He allures us onward in our heaven-ward path, by the fervour of his piety, his zeal, and intrepidity in every good word and work. His steadfastness in trial assists us to contemplate the sublimity of the christian character; and his faith, his hope, his occasional joy amid the pains of dissolution, prove the solidity of the foundation on which the Gospel directs us to build for eternity.

Infidelity is a stupid thing, and refuses to believe the power of Divine grace, the influences of the Spirit, and the energy of the gospel. It is a dream; the raving of a weak imagination; the result of education and circumstances; the effects of superstitious fears; the fancied refuge of a melancholy mind; the mere pride of reputation; or the boasted honour of a sect. Must we give up our eternal destinies, and yield the everlasting happiness of our departed friends, and our own immortal souls, to the doubtful jargon of a sceptical philosophy, or to the rude and irrational conclusions of an atheistical system of total unbelief! No! facts are stubborn things, and afford impressive and instructive evidence of the power of Gospel truth. While grace, pre-

sents in a thousand ways, its blessed effects; the Saviour, his numerous victories; and the church exhibits her living characters, her moral triumphs, her dying testimonies, her bleeding martyrs, let us ever glory in the possession of vital religion, as our highest treasure, our richest consolation.*

> "Should all the forms which men devise,
> Assault my faith with treach'rous art,
> I'd call them vanity and lies,
> And bind the gospel to my heart."

* These concluding remarks appeared in the G. B. Repository for December, 1835, but being judged appropriate, they are inserted here.

LECTURE V.

PSALM CXLIV. 15.

"Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord."

"For every tree is known by his own fruits: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes."—LUKE vi. 44.

MORAL disorders do exist among voluntary and rational beings, under the wise and righteous government of the blessed and holy God; and there does exist a deep-rooted and ever-operating moral cause—a cause which lies deeply concealed in the human heart; and, heaving and struggling, like the preparing materials of a burning mountain, it frequently gets vent and pours forth its pestiferous influence, to blight all that Deity has blessed—a cause which has existed, like a mighty river, in every variety of ebbing and flowing, for nearly six thousand years—a cause which has left no part of the globe unvisited, no part scarcely of creation untouched—a cause which never has yielded, and never will give up its destructive power to mere human agency, however well concerted and wisely directed—and a cause which can never be effectually destroyed, except by him who gave to nature its existence, constitution, and laws, and to the human mind its vast intelligence, and its moral power. That direful cause is sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans v. 12.)

"Sin is the transgression of the law;" and transgression, in all its wicked and miserable variety of forms, springs from a corrupt fountain, a deep-seated inward principle of human depravity. "The heart is deceitful above all things and desperately wicked, who can know it?" Poor guilty man! The crown of his head is wounded; the soles of his feet are lacerated; and his moral constitution is full of putrefying sores. The world is in moral ruins, alienated from God, and has taken up voluntarily the weapons of rebellion against him. This is the root of his misery, and constitutes the principle of his wretchedness. Sin is a mighty flood, which has spread wide and continued long, and left more visible marks of its desolating influence than the deluge of Noah. It has opened a fountain more destructive, than when the fountains of the great deep were broken up to drown the world; and kindled a fire more terrible than that which is lighted up by the electric fluid; or than that which the sulphureous minerals of Sodom and Gomorrha enkindled, to destroy the unrighteous cities of the plain. The flood only destroyed one generation of wicked men; the fire and brimstone of Sodom only ingulfed in ruin the bodies of men; but eternity will make the dreadful disclosure that sin has morally ruined myriads of souls, who have been for ages ingulfed beneath its treacherous waves, —"suffering the vengeance of eternal fire." It is a pestilence which walketh in darkness—in the blackest deeds of moral darkness--and wasteth at noon-day, the noblest powers, and best affections of the human race. Like a horrible tempest, and a desolating earthquake, it has opened a vortex which swallows up without pity, or remorse; and has been more fearful in its ravages than all the evils which famine has inflicted, or than bloody war has poured upon our guilty world. It is a disease more infectious and loathsome than the leprosy, and more to be dreaded than the

plagues of Egypt. Demons endure its unmitigated vengeance, lost souls feel all its fury in the most agonizing tortures, and millions of impenitent sinners now living in irreligion and unbelief, are consuming beneath its tortuous rays.

Who shall stay its proud billows? or arrest its mighty waves? Who shall stand between the living and the dead, to prevent the living from being corrupted, and to snatch the dead in sin, as fire-brands from the flames? Angels behold its ravages, but cannot stay the desolating scourge. The judgments of God have been frequently inflicted to awaken man to see his guilt, and lead him to repentance; but the moral design of God, in these dispensations, has been contemned by the lofty pride and deep depravity of fallen humanity. The pagan priests and moral philosophers of by gone ages, tried to the utmost their mental energies in vain. The darkness became more visible, the corrupt fountain poured forth its poisonous streams more freely under their teachings; and, instead of removing the dense mass of moral delinquencies, it kept increasing and abounding, and threatened the total ruin of the human family. To what source must we look for a guarantee for the entire removal of the foulest stains which depravity has inflicted upon man, and which the selfishness of human nature is hourly augmenting among mankind. Government may in some instances be well-disposed; and feeling the pressure of increasing conflict and misery, they may be under the necessity of adopting juster views and of taking more direct and efficient measures for the renovation of the human race; but no government has yet been formed on those principles, and with those enlightened sentiments, which will justify the church of God in depending upon their agency for the salvation,— the real social enjoyment, and the moral conduct of man. Legislators cannot cure the cursed plague-spots of

the world, because they understand not fully the disease, and cannot reach the deeply concealed recesses, in which it is lodged. Most certainly, the disguised atheism of "the Book of the New Moral World" would ruin us with a heavier curse. Most certainly the novel, untried, and impracticable social arrangements of Mr. Owen would prove an utter failure, and expose both him and his abettors to the derision of an insulted community of rational beings.

From whence then cometh our help? Reason may make its obvious deductions from the light which nature unfolds, and conscience may exercise its moral power in accusing and punishing the sinner for his transgressions. Science may build its intellectual systems to raise the human mind to mental strength and deep discrimination. Education may expand the mind and partially restrain its appetites. Examples of piety may curb the propensities of the vicious and profane, and inspire the young with virtuous dispositions. All, however, is too feeble. The deadly evil remains untouched. The prolific source is uncleansed, and real social happiness is unknown, amidst elementary principles so inefficient. Reason is blinded by the corrupt passions. Conscience is hardened by false reasoning and repeated crime. Science vainly puffs up, and is frequently prostrated at the shrine of ambition and worldly honour. Education is perverted by pride and vain glory. Examples of wisdom and piety are repudiated by youthful folly, determined forgetfulness, and cultivated enmity of heart. Man may become intelligent, and yet not moral; may be civilized, and yet not be raised to true social enjoyment.

Man is in an apostate state, alienated from God, a voluntary rebel against his Maker's laws; and, if left entirely to himself, he will work his own ruin. The gospel contains a scheme of salvation peculiar to itself—peculiar in its origin, operation, efficacy, and results. The design of it is

to effect man's return to God by genuine repentance, to recover his mind by imparting divine knowledge, to reconcile him to God by the death of Christ, to produce in his affections inward purity and harmony by renewing the powers of his soul, to restore him to a sound state of morality by infusing vital principles and giving infallible precepts, to originate a social state of society by establishing proper order and righteous government, and finally to raise him to immortal happiness by giving a well-grounded hope of heaven. The last Lecture brought before you some of the elements of a Social state of society. This will express the design and show the capability of the gospel to originate those principles, which are calculated to make society holy and happy. "Every tree is known by its own fruits."

The subject of the present Lecture is;—*The efficient means of the Christian Religion to secure true Socialism, compared with the ruinous and impracticable proposals of infidel fellowship.*

The Christian religion is the only effectual means, not only for securing the salvation of souls, but to obtain that knowledge and moral principle which qualify us for social life. The Redeemer is our only refuge against the stormy blasts of conflicting elements. The cross of Jesus is our only hope. The only physician of souls is the Lamb of God, "slain from the foundation of the world." The only balm for wounded consciences is the "glorious gospel of the blessed God." The vital principles, the healing virtues, the heavenly graces, the constraining motives, the reviving and restoring energies, and the enlivening hopes,—in which society is defective, and by which alone, it can be raised to a sound and social state,—can only be obtained by a cordial and practical reception of the religion of Jesus. "He went about doing good," became a pattern of every excellency, and "gave himself, that he might redeem us

from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"Jesus thy blessings are not few,
Nor is thy gospel weak;
Thy grace can melt the stubborn Jew
And heal the dying Greek.

Be wise, ye men of strength and wit,
Nor boast your native powers!
But to his sovereign grace submit,
And glory shall be yours.

His doctrine is almighty love!
There's virtue in his name,
To turn the raven to a dove,
The lion to a lamb."

All other means have failed, and must fail; because destitute of the authority and efficacy, which are needful to renew the souls of men, and destroy the power and love of sin. They cannot extinguish the fire, which burns with so much fury; they cannot close the flood gates of human woe; they cannot give spiritual life and moral beauty and perfection to a dead world—a world "dead in trespasses and sins." The labour of benevolence; this act of godlike philanthropy, devolves instrumentally upon the disciples of Jesus. You may make them the subjects of sarcasm; the butt of ridicule, and the objects of your wittiest reproaches; yet, they are the wisest philosophers of the age, the best legislators of all time, the only true Socialists, and the moral heroes of a conflicting world. "Well! after all" said a discerning infidel, "these Christians are the most happy people upon earth." Let then the consecrated and united energies of the Church be concentrated; and let her delegated gifts and powers be fixedly and directly engaged, to apply universally the efficient remedy, which the love of God has spontaneously provided, and promised to bless; and the business of healing is commenced, the renewing

operation goes on, the moral mass begins to leaven, and a world of spiritual existence and moral beauty springs up, before our grateful minds, where all before was gross corruption and gloomy death. Then we shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

In supporting these statements, allow me to call your attention, first, to the efficient means of the Christian religion to secure a Social state of society; and then, secondly, to an exposure of the ruinous and impracticable proposals of "infidel fellowship."

I. *Your attention is called to the efficient means of the Christian religion to secure a social state of society.*

Would you have a sound mind, filled with sound knowledge, a pure conscience, correct principles of action, and a holy life? embrace the gospel. Do you wish to be "diligent in business," to have integrity in dealing, economy in expenditure, "temperance in all things," "fervency of spirit, serving the Lord?" embrace the gospel. Do you desire real happiness? renounce "the pleasures of sin," and walk in the path of piety. Do you covet pure social intercourse? or wish for sound domestic bliss? possess the mind of Christ, and obey his precepts. Seek it among Christians; for where else can you obtain real social happiness? Certainly not among infidels! Not in the gay and fashionable world! Not among the luxurious and sensual! Not among the irreligious and profane! Are you advocates for sound liberty, civil and religious? for good civil government? for righteous laws, with their equitable sanctions, to protect the righteous and restrain evil doers? or do you plead for the just rights of the people? welcome the Christian religion. Do you hope for the favour of God, the blessings of providence, the riches of grace, and the glories

of heaven? all of you be Christians. Would you have ignorance, guilt, and pollution? anarchy, confusion, and civil war? remorse, and wrath, and hell? embrace infidelity. What will you do? Will you have life and heaven? or sin, and death, and hell? O, be persuaded to embrace the gospel!

> "In vain the trembling conscience seeks
> Some solid ground to rest upon;
> With long despair the spirit breaks,
> Till we apply to Christ alone."

Do you wish to see the rites of hospitality understood and practised? embrace religion. What saith the scriptures? "Let brotherly love continue." "Be not forgetful to entertain strangers: for some have entertained angels unawares."* Christians, acting in the spirit and according to the precepts of religion, are "lovers of hospitality." Patriarchs entertained angels; the Jews were commanded to "love the stranger," and regard the rites of hospitality; and the primitive Christians had their "feasts of charity." True hospitality consists not in exuberant feastings, inebriating draughts, and festive dances; nor do its pledges require the gratification of the palate, the indulgence of the appetite, or the alluring and fashionable modes of social intercourse. These are rather the relics of a barbarous age. The cordial greeting, the hearty welcome, and the plain and substantial repast, are what the traveller needs, the stranger requires, and the Christian approves. The pious conversation, the fervent prayer, the parting benediction, and the friendly farewell, sanctify and gladden the scenes where true hospitality is displayed. Such scenes are only to be found among *real* Christians. Such I have enjoyed both at home and abroad. "Let your love be without dissimulation; abhor that which is evil, and cleave to that which is good."

* Hebrews xiii. 1, 2.

But without enlarging on matters of minor interest, I am anxious to direct your attention to subjects of infinite importance, and in doing so observe,

1. *The regeneration of individuals by the Holy Spirit is effected by the Christian religion.* Men are unholy and must be renewed; "dead in trespasses and sins," and must be "quickened;" earthly and sensual in their affections, and must be "sanctified in the name of the Lord Jesus, and by the Spirit of our God." "Ye must be born again." "Except ye repent, ye shall all likewise perish." Men cannot be happy, nor will they cheerfully perform their duties, nor submit to the restraints of society, unless the heart is influenced by religion, or the soul is truly converted to God. The easiest way of guiding our own spirits,—of ruling our own families,—or of governing a nation, is for all to become, by the grace of God, *soundly religious* in principle and practice. Rebellion against God, and war amongst men, cease; laws are abrogated because not required; a union commences among the human race; principle rules instead of custom or worldly fashions; and love reigns in every heart, and governs every soul.

Wisdom marks the gospel, because it begins with *individuals*, and with renewing the *heart*, which is the fountain of all action. Individuals are the germs of society—society in miniature,—and the roots from which spring all the various branches of the whole family. It begins with individuals to reach all; and it is adapted to all. All the tribes of mankind sprung from Adam and Eve, the first of the race. Whatever diversity may exist in colour, in manners, and in condition, arising from climate, the qualities of food, or any other cause, men exhibit the peculiar and distinctive characteristics of intelligent and moral beings. The gospel plan of regeneration is adapted to all these varieties, being calculated, not only to enlighten and har-

monize all the powers of the soul, but all the tongues, tribes, and nations of mankind. "Light is not more adapted to the organ of the eye, sound to the ear, air to the lungs," nutritious food to nourish the body, nor medicine to heal its diseases, than is the Christian religion to correct every error, to forgive every sin, to purify from every defilement, and to open living fountains of water to refresh and make happy immortal souls. It guides 'the opening intelligence' of the child, sanctifies the "soaring intellect of the sage philosopher," rescues from the lowest depths of degradation, and raises to the highest degree of moral perfection.

It can scarcely be too often repeated, that much depends upon the *character* of individuals, who form the germs of society. Not so much upon their physical structure and perfection, nor upon the mere capacity and cultivation of the mind, as upon moral principle and disposition. A race of Hottentots, truly regenerated, are more capable of real happiness and usefulness, than a community of philosophical giants without a change of heart and supreme love to God. You commit an egregious mistake, if while philosophizing upon schemes to raise society, and experimenting upon the constitution of man, you lose sight of his depraved condition, and the necessity of the renewing process, which the gospel, by the Spirit of God, effects upon individuals. You build upon the sand; or you lay your foundation upon the sure elements of moral ruin; or you elevate and expand the mind only to accomplish a mightier fall, and to effect a deeper state of degradation. The Babel builders of Shinar were not guilty of greater folly, nor did they meet with greater confusion and ruin, than we shall, if we attempt, like infidel Socialists, to restore mankind without the influence of vital religion.

The improvement of mankind, intellectually and morally, is the great purpose of the gospel—the purpose for which the Saviour shed his blood—for which the lively oracles of

God were given—and for which the Holy Spirit exerts his influence. Restore man by the life-giving energy of religion to the moral image of God, to a conformity to the mind of Christ, and then his physical and civil condition will improve as a consequence. Man's first state was one of purity, knowledge and happiness; his next one of ignorance, guilt, depravity, and misery; and so you find him, and so he remains, in every age of time and every part of the globe, until he is restored by the reception of real religion. No proof exists of any nation or community having been restored to social happiness, by any kind of law, or philosophy, except by the science of revealed truth. And when the gospel is introduced, it does not begin to philosophize about the qualities of the organization, the wretchedness of external circumstances, and, overlooking private interests, in what is vaguely called the general good; but it begins with the minds and hearts of individuals, enlightening the former, and purifying the latter. This internal change will accomplish every possible external improvement. This is the way in which man has always been exalted; and the man must be insane, or blinded to all the facts of history, to suppose that he can regenerate and socialize society in any other way.

Take one fact from thousands which might be furnished. A native of *Raiatea*, in the South Seas, when exhorting his brethren to send the gospel to others, observes;—"ORO never taught us any thing like this! Look at our wives, in their gowns and their bonnets, and compare ourselves with the poor natives of *Rurutu*, when they were drifted to our island, and mark the superiority! And by what means have we obtained it? By our own invention and goodness? No! it is to the good name of Jesus we are indebted. Then let us send this name to other lands, that others may enjoy the same benefits. Angels would rejoice to be employed by God to teach the world the gospel of Christ."

"And I am convinced," says Mr. Williams, "that the first step towards a nation's temporal and social elevation is to plant among them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength." Thus while temporal blessings are bestowed, and social enjoyments are communicated, the character is renewed, the souls of multitudes are enriched with the treasures of the gospel, and deathless spirits are prepared for that "rest which remains for the people of God."

"What if we trace the globe around,
And search from Britain to Japan,
There shall be no religion found,
So just to God, so safe to man."

Its blessings, neither few nor small,
Secur'd, for body, soul, and time;
Yet while eternal ages roll,
Its richest glories may be thine.

Mr. Owen very foolishly reverses this order of things, and vainly hopes to raise a social community, by simply changing circumstances and improving man's organization. He sets the cart before the horse; because he can do neither to any useful purpose, until the soul is renewed by the grace of God. If you object to his fancied scheme, the Socialists cry up the hacknied truism, namely, destroy the cause and the effects will cease. Yes; that is known to every school boy; but the material organization and senseless circumstances are not *the cause* which does the mischief. They may be used by the mind as instruments of producing misery; but they are not the *efficient* cause of the wretchedness of the world. The cause is deeply seated in our depraved nature. Mr. Owen says, "man is good by nature;" but his assertion is opposed to fact. Unless you can reach this moral disease, and cure it by regenerating grace, no matter what you do with man, or where you

place him. Put him into a terrestrial paradise, surrounded by the most pleasing circumstances; give him beautiful groves with trees bearing the fruits of life, and perrenial springs of pure water; let him have lovely damsels, as his every day companions, like the heathen elysium, or the Mahommedan heaven; or allow the sceptical Socialist to form his new community immediately, in which "all connexion will be the result of affection;" and yet what madness, or wickedness, it is to suppose, you have done all that the case requires. If man's heart remains alienated from God, and he has no love to purity, he takes with him his misery, and the direful materials of corruption and death. When will men learn to submit to stubborn facts! What fury blinds their minds to the evidence of ages, and the testimony of the whole world, for the sake of renouncing the religion of Jesus!

Be convinced, then, that you must be renewed in the spirit of your mind, before you can enjoy God, love man, and become "meet for the inheritance of the saints in light." The Christian religion does all this for you by true conversion. "Repent, and be converted every one of you." By personal regeneration, you possess the principles of progressive improvement and happiness. You have in vital religion, knowledge to guide the understanding, wisdom to form rules for the government of your lives, and purity of heart to prevent all the unhallowed violations of the social compact. Mr. Owen may go on organizing and re-organizing until he has exhausted all the materials of nature; and he may change, if possible, circumstances into a heaven, or a hell; but old Adam will prove sadly too strong for Mr. Owen, the new-born child of external circumstances. Still the truth cannot be subdued; but obtains brighter evidence by the failure of every attempt to restore man, without leading him to God. "That which is born of the

flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, YE MUST BE BORN AGAIN."*

2. *The foundation of a truly social state of society is laid in the cordial belief of the truth, as it is in Jesus.* The first bond of society, and the ground of all social enjoyment, is the acknowledgement and practice of the truth—the truth which is according to godliness—and as it is revealed in the word of God. A great part of the personal woes, the domestic broils, the bitter complaints, the social miseries, and the national disorders of every kingdom, arise from falsehood adopted, or truth perverted and opposed. Men are given to "strong delusion, and believe a lie," or they have "perverted the gospel of Christ."

Truth in doctrine is required to restore the family of man. Correct views are the fountain of proper conduct. "The truth came by Jesus Christ." He is "the way and the truth." Every system, which does not teach the original purity and happiness of man; his present depraved, alienated, and guilty condition; and the true way of reconciliation to God by faith in Christ Jesus, is essentially defective, glaringly false, and decidedly opposed to the real interests of man. Men are sinners, and the gospel is a religion for sinners. "Christ died for our sins," fulfilled the law, bore its curse, sustained the claims of justice, and became in every needful way, the sinner's surety and friend. Thus the perfections of God were harmonized, the obligation to punishment endured, and removed by our blessed Lord, and every believer is saved—brought to God, and "justified from all things from which he could not be justified by the law of Moses."

"Come, happy souls, approach your God,
With new melodious songs;

* John iii. 6, 7.

Come tender to Almighty grace,
The tribute of your tongues.

Here, sinners, you may heal your wounds,
And wipe your sorrows dry;
Trust in the mighty Saviour's name,
And you shall never die."

This is the truth, without which, the guilty must perish in his sins. You may tell him of the Divine perfections, the moral government of God, the immortality of the soul, and a future state of rewards and punishments; but these terrify rather than calm his afflicted conscience. You may explain to him the laws of physical nature; inform him, if possible, of all the qualities of matter and of mind; remind him, like infidels, of all the dignity and perfection of man; and describe to him all the endearments of domestic life, and all the blessings of a social community; but you have not cured his disease, and he is still not satisfied. Why? He is a sinner; conscience excites his fears; he dreads the Divine anger, and he expects to meet punishment. This is not fancy; it is a dread reality. Every generation bears testimony; and every nation brings forth its moral witnesses. "God be merciful to me a sinner," contains a sentiment which finds a response in every bosom. But how can I obtain this mercy? and how can I be reconciled to God? By penances? bathing in the Ganges? human, or animal sacrifices? imperfect knowledge? mere repentance? works of righteousness? or by charitable deeds? No. By the works of the law no flesh can be justified. This is not the truth. Will these fulfil the law? satisfy justice? or entirely appease conscience? No. Can these cruel rites?—these trifling austerities?—these imperfect deeds, merit a blessing so great as everlasting salvation? No. Penitent sinner! broken-hearted sorrowful soul! guilty, unhappy creature, "believe in the Lord Jesus Christ and thou shalt be saved."

This is the truth, which relieves the mind, calms the conscience, reconciles to God, excites to holy deeds, and gives a sacred relish to all the social enjoyments of life. The mourner is comforted; his feet are placed upon a rock; and his goings in the community are established in truth and righteousness. Saved by grace and redeemed by blood divine, believers in Jesus constitute "a peculiar people, zealous of good works." The cross of Christ is the instrument to cure all moral diseases; "to heal all divisions; to harmonize all diversities; to blend all distinctions;" to utterly "abolish the enmity" of mankind; and to unite into one whole family "the discordant materials" of the moral universe.

Truth in character, and sincerity of disposition and conversation are required by the gospel. No duplicity is allowed and all hypocrisy is denounced. "Speak the truth in love." "Speak evil of no man." "Let us love not in word only, but in deed and truth." These are scripture-maxims. The conceptions of the mind, the words of the mouth, the dispositions of the heart, and the actions of the life—all regulated by the true sayings of God, would harmonize every family and unite every community. No system of falsehood can produce such dispositions and results. The word of God requires sincere and pure affection, chaste conversation, and kind actions. No double dealing; no pretended friendship, when the heart is not inclined to love; no fulsome flattery, when the object is not worthy of praise; no keenness of satire for common infirmity; no preaching to please the rich, or gratify the oppressor, while the poor are neglected; no speaking evil of those in power, to become popular, and to excite an unlawful resistance to constituted authority; no railing, revenge, or retaliation; no cruel selfishness or coveteous desires; none of these evils are countenanced by the Christian religion. We are required

to have simplicity, and "godly sincerity" in our intercourse with mankind. A community, therefore, enlightened by the gospel, and governed on the principles of truth must be eminently social and happy.

"Whoever would attain," says the celebrated John Locke, "to a true knowledge of the Christian religion in the full and just extent of it, let him study the New Testament, wherein are contained the words of eternal life. It has God for its Author, truth for its matter, and for its end salvation."

While personal piety is secured by the gospel, it takes an extended view of society, and

3. *Provides suitable instruction and means for its social enjoyment.** Personal religion will lay the foundation for domestic harmony and bliss. Families governed by religion, will be qualified for pure social communion, and civil duties. Their relationship to the particular part of the community to which they belong, will be recognised, and all its duties performed in an intelligent and affectionate manner. The whole community is but the aggregate of particular persons and private families, all of whom will be thus qualified, either to govern or to obey—to instruct or to receive instruction—to submit to the unavoidable sufferings of life, or to sympathize with the afflicted, and relieve the poor. Even Rousseau, an eloquent antagonist of Christianity, observes;—"If all were perfect Christians, individuals would do their duty; the people would be obedient to the laws; the chiefs just; the magistrates incorrupt; the soldiers would despise death; and there would be neither vanity nor luxury in such a state." "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord." Psalm cxliv. 10—15. All would thus become, on gospel principles, intelligent, yet obedient;

* See Lecture III, of this Volume, pages 157—159.

dependent, yet equal; united, yet distinct; possessed of different interests, yet harmonious as a whole; affectionate, yet pure; courteous, yet not mean and servile; possessed of glorious liberty, yet not licentious; personally and domestically happy in the love and favour of God, yet "doing good to all;"—in a word, the whole body of the people would form one family, "fitly framed together, growing unto an holy temple in the Lord," and preparing, by the grace of God, to constitute *one unbroken family*, possessing the sweetest and purest intercourse, in "the everlasting kingdom of our Lord and Saviour, Jesus Christ."

This is society as it should be,—as the word of God requires it to be. "Why are we not all *made* thus holy and happy?" says the infidel Socialist. *You will not;* and God will not force your convictions. He reveals the truth, gives evidence, and offers mercy; it is for you to examine, repent, believe, and practise. But "men love darkness rather than light, because their deeds are evil." Do you say, you are compelled to reject the gospel? it is a gross delusion. Whether men are saved or lost, they are not *compelled* to receive, or reject the principles of religion. Would not compulsion be inconsistent with the perfections of Deity, opposed to all moral government, contrary to the constitution of the human mind, and destructive of *all* virtue and happiness, arising from the cordial belief and practice, both of the Christian religion and every other moral system? The means provided by the gospel are both *sufficient* and *efficient*. It has grace to enlighten and purify; mercy to forgive; atoning blood to redeem from death and hell, and reconcile to God; principles of vitality and union to impart; a powerful motive—the love of Jesus—to constrain to compassion and benevolence; infallible precepts to guide and govern; and a certain well-grounded hope to cheer the Christian pilgrim in his way to immortality.

"A hope so much divine
May trials well endure,
May purge our souls from sense and sin,
As Christ the Lord is pure.
It doth not yet appear
How great we must be made,
But when we see the Saviour here,
We shall be like our Head."

This is not mere declamation. Are not many good men living among you? Do you not *know* them? and have you not *experienced* their kindness? Who visit the afflicted and pray with the dying? Who instruct your children? or I may inquire perhaps, who have instructed some of you who oppose the gospel?—Christians. Who are the best husbands? the most faithful wives? or the purest virgins? Christians. Who are the wisest parents? the kindest brothers and sisters? or the most affectionate children? Christians. Who are the most righteous masters? or the most diligent and honest servants? Christians. Who are the most liberal governors? or the most reasonable and obedient subjects? Christians. Who are the most holy and happy? Christians. Thousands are "living epistles" of the power of gospel truth. Real Christians are "the salt of the earth;" "the lights of the world;" "the cities set on an hill;" whose virtues cannot be hid, whose religion cannot be destroyed, and whose principles and exertions are designed "to fill the whole earth with the glory of the Lord."

4. *The benevolent design of the Christian religion concerns the whole human race, and deserves your special regard.* "Go ye into all the world," said our blessed Lord, "and preach the gospel to every creature." By the gospel every man becomes our neighbour, every neighbour our brother, and every human being the object of our sympathy and attachment. Both history and experience testify that the gospel

is the only effectual remedy to heal the woes of the world. "Let science go with her discoveries;—and philosophy with her wisdom; and law with her equitable sanctions and social benefits; and let them exert their united influence to bless and elevate our degraded world; but let it be the honour and ambition of the Christian to convey the *glorious* gospel by which *alone* the regeneration and happiness of mankind can be fully and permanently secured."

That design is not to rob man of his inheritance, deprive him of his rights, banish him into inhospitable wildernesses, and make use of his labour to amass wealth. No. The selfishness and cruelty of man have done this. But the gospel seeks to enlighten his mind and to purify his nature, by which his physical circumstances become immediately improved. Missionaries ask not the colour of the skin, the name of the tribe, the conformation of the brain, before "the tree of life" is to be planted to heal the perishing nations. They know, that man possesses every where, qualities of nature by which he is capable of enjoying God, and being prepared for heaven. They know he is depraved and guilty, that the gospel may become a savour of life and salvation, and that beings the most degraded may be raised to all the blessings of civilized and social life. The cross is planted; souls "dead in trespasses and sins are quickened," and raised to "newness of life;" christian communities are formed, amidst surrounding paganism, and all the blessings of a social state are bestowed, where all before was mental darkness and gross impurity.

"The missionary enterprize regards the whole globe as the sphere of its operation. It is founded upon the grand principles of Christian benevolence, made imperative by the command of our ascending Saviour, and has for its primary object to roll away from six hundred millions of the race of Adam the heavy curse which rests upon them;—to secure

their elevation to the dignity of intelligent creatures and the children of God;—to engage their thoughts in the contemplation, and to gladden their hearts with the prospects of immortality;—and to make known "the way of life" through the meritorious sufferings of the Redeemer;—in a word, to 'fill the whole earth with the glory of the Lord.'"

The laws of man are dictated frequently by depravity, and whether in a savage or civilized state, his object has been to extend his dominions, to increase his wealth, and to enslave the people. Human nature has displayed, not its clemency in sparing the conquered and promoting happiness, but its cruelty in killing, burning, and destroying all within its ferocious power. Mr. Williams, missionary in the South Seas, observing the ravages of war on every hand, asked the king, "why all the bark was stripped off the trees, and what had become of all the cocoa-nut trees?" To this the king replied;—"You know very well that we were conquered, and why do you banter me? We were fools enough to fight with the trees as well as with men; some we cut down ourselves, lest our enemies should eat the fruit of them; and others our conquerors destroyed. If it were possible, I would put new bark on all the trees, and fill up the gashes in the trunks of others; for wherever I go, they stare me in the face, and remind me of my defeat. However, young trees are growing fast, and I am planting cocoa-nuts in all directions, so that my possessions will be equally valuable with those of our conquerors, and I am under no apprehensions of having them again destroyed,—for *the gospel has put an end to our wars.*"

Do you admit the *benevolent* design of the gospel, and yet question its *efficiency* to accomplish its saving purposes? If you be reasonable men, and will read and think, all your scepticism on this head must be removed. What destroyed British Paganism? What abolished the vassalage of feudal

times, secured our liberties, and elevated our country? What has opened the mind, educated the millions, multiplied the sources of enjoyment, originated the political power, and raised the moral character of Great Britain? What has constituted British Churches "the lights of the world," and "the salt of the earth?" and what has made our Christian Missionaries the heralds of salvation,—"holding forth the word of life,"—to all the perishing nations of the earth?—Christianity; and while she has done this for us, that we might preach the gospel to others, to make them happy, has she given any countenance to our political iniquities? has she been the cause of our religious inconsistencies or ecclesiastical tyranny? or has she fostered or sanctioned any of our national crimes? Not one; and when you lay the crimes of our country at the foot of the cross, and charge a system of truth and purity with being the cause of our misery, you *know* you preach falsehood, and have "a lie in your right hand." She is pure from *your* blood, and the blood of *all* men, where her light shineth, having in her bosom the purest sentiments of love, in her right hand the scales of equal justice, and in her treasury, riches and honour, to bless you, and all the nations of the earth.

What broke the chains of popery, and opened the enslaved mind of Europe? What has improved and almost perfected our systems of philosophy? What has shaken the cruel despotism, and nearly emptied the bloody Inquisition of its wretched inmates? Public opinion, enlightened by the word of God, translated by Christians from an unknown tongue, in which it had been concealed from the people for generations. What founded an empire of civil and religious liberty in America, soon to be violated and now disgraced by a cruel system of slavery and Linch law, originated and perpetrated by the selfishness and wickedness of man?

What gave liberty to the Negro and Creole captives of the West Indies? and what is now protecting their interests and breaking to them the bread of life? What raised Hottentots to civil and religious privileges, of which they had been long deprived by the insufferable vanity and studied selfishness of the colonists? What has given political existence and true happiness to multitudes of tribes which bestud the Pacific ocean? What has broken the proud cast of Hindoos? almost extinguished the fires of their funeral piles? nearly abolished infanticide? and has denounced a system of pilgrim tax, by which millions have been robbed and ruined? What is opening the ports of China, and pouring into "the Celestial Empire," among three hundred million of atheists, the light of heaven? What has done—what is doing all these deeds of bloodless glory, and achieving all these mental and moral triumphs?—Christianity. Whither can you go and not witness her benevolent victories? Wherever the cross is planted, wherever the banners of gospel truth are unfurled, there you behold the trophies of the Saviour's love! the blessings of the Redeemer's reign! and the rudest portions of the human race, are speedily made to form a community of intelligent, holy, and happy beings!

And let me ask you, who have been made the instruments of enlightening and enriching mankind? Settle this question by producing *your* witnesses! Do bring forward the infidel philosopher or the class of infidel philanthropists, who have truly been the real benefactors of their species—of beings whose nature is immortal? *You cannot.* *We can* find the men, honoured of God, whose names unborn generations will venerate, and whose brows are decked with an imperishable glory. Christ is the Head of the church, and to him belongs "all the glory,"—his head, though once pierced with cruel thorns, is covered with "many crowns." The

apostles of our Lord are the brightest "stars" of the church; yet Christianity has raised up, since the days of her primitive power, many men of distinguished "renown." "I speak unto wise men, judge ye what I say." The glory of blessing the world must belong to such men as Luther, in Germany; Wickliffe, Wesley, and Whitfield in England; Carey, in India; Morrison, in China; Philips, in Africa; Williams, in the South Seas; Knib and Burchell, among the Negroes; and a host of others, whom the records of eternity will bring forth as the true lovers and benefactors of mankind: while all such men as Rousseau and Thomas Paine must ever be viewed, while the human mind is capable of hating vice and loving virtue, as the spoilers of the virtuous, and the corrupters of the lost!

Permit me briefly to call your attention,

II. *To an exposure of the ruinous and impracticable proposals of infidel fellowship.*

To Mr. Owen, nature is a perfect blank,—an entire vacuum—so far as the great discovery of the infinite "intelligence" is concerned. It would not be difficult to glean a system of doctrines and morals, taught by pagan philosophers, superior to those which are taught in "The Book of the New Moral World." He also pretends to intimate, for what purpose I shall not now state, that his "New Moral Science" imbodies the principles of practical Christianity; yet, he renounces the gospel, as containing "baby stories," by which *alone* Christianity is revealed. If his system do contain any of the excellencies of the Christian religion, from whence has he derived them? From the vedas or shasters of the Hindoos? From the alcoran of Mahomet? From the revolutionary writings of the atheists of France? From the vaporish conceptions of the English deists? No! for they contain no such excellencies, except what they have received from Divine revelation, either by tradition,

or by intercourse with Christians, or from the influence of education. Has nature taught to him only the sacred truths, which she has unkindly withheld from all her children for nearly 6000 years? Where are his credentials to support his vaunted claim to exclusive truth, and even Christian excellency? Has he not taken from the sacred cabinet of jewels, some of her brightest gems?—some of her richest diamonds?—some of her purest pearls? I do not say he has, but that, only supposing his new science does contain any precepts of practical Christianity, has he not taken them from the New Testament, without an acknowledgment? And does he not then boast, that he has found them in the uncultivated wastes of nature, where they have laid concealed for many generations? And is it not extremely ungenerous, that, after having been indebted to the Bible for what is so superlatively good, he should attempt to grind to powder the golden casket, and threaten to scatter to the winds its precious contents, as unnecessary for the happiness of man? Who can doubt the gross infidelity and the spurious charity of that man, who, while he professes a wish to relieve mankind, renounces all revealed religion, as offensive to the pride of his intellect, poisonous to his delicate and rational taste, and as likely to infect the world with a religious disease, which will corrupt its vitals, and hasten its moral death! You must either impeach his understanding, or question his sincerity. To suppose him unhappily deceived, is the most favourable construction, which you can put upon such lamentable fatuity of mind.

Every man, being the subject of a moral disease, has sinned. There is in the nature of man, proved by the scriptures and all experience, a tendency to sin and a secret corrupt bias in favour of infidelity. A system of unbelief, therefore, has no tendency to cure, or restrain, but to augment the disease and inflict greater misery. "Sin and infi-

delity are mutually causes and effects. Sin demands and prompts to infidelity, as its justification; infidelity warrants, encourages, and defends sin. Sin derives its peace and security from infidelity; infidelity its reception, support, and friends from sin." Owenism is a gross scheme of infidelity; and as such, it makes proposals which are impracticable, because they are opposed to the constitution and interests of man, and the word of God; and it reveals principles, which are morally ruinous, because they leave man without moral rule, pander to the passions of the multitude, and furnish an excuse, or justification for the greatest crimes.

1. *The foundation principles of the new science of morals being atheistical, irrational, and absurd, render its establishment impracticable and pernicious.* "If the foundation be destroyed, what shall the righteous do?" And if the foundation stones of the new social building be essentially defective, and so repulsive in their very nature, it is morally impossible to raise a superstructure, which can be inhabited by intelligent and social forms of existence.

In this "New Moral Science," there is no God, for he "cannot be known; and he may be "matter:"—"No worship," for it is "opposed to the feelings of every conscientious intelligent mind," and "destructive of the rational faculties:"—No soul; for man is an animal,—"the chief of animals,"—and all his feelings and convictions are the mere "instincts of his nature." If man's powers, or capabilities of mind are *merely instinctive*, what fatuity of mind it is to conceive the possibility of raising a social community from such animal materials! Instinct "acts without teaching, either from others, that is, instruction, or from the animal itself, that is, experience; and it acts without knowledge of consequences, it acts blindly and accomplishes a purpose of which the animal is ignorant." On these beastly

notions, man has no voluntary power, and, consequently, no responsibility at all; for "all his convictions are compelled." Owen has no standard of moral truth, except a a corrupt one; for man's feelings are "the truth as long as they continue:"—There is no human depravity; and redemption through faith in the blood of atonement is "a childish story." "No religion;" for that would disturb his repose, and excite unpleasant emotions, or "religious differences," in the community; or a man may have any kind of religion, which he pleases to establish. All religion is right, and they may adopt any forms of worship, which suit their fancy; yet all "religion is unnecessary," and no social state of society can exist, until "all such forms of worship cease." No rewards or punishments are allowed, for man cannot help, neither what he thinks, nor says, nor does!*

Are not these the foundation principles upon which society is founded? What an epitome of atheism, and absurdity! It is a picture at which a philosopher would laugh; but over which a cannibal might weep. It is morally certain, and confirmed by the facts of history, that no social state of society could be sustained, while entertaining notions, so eminently absurd and corrupt. They would soon convert a whole population into a company of savage banditti, a herd of sensual slaves, or a colony of miserable convicts!

On Mr. Owen's principles,

2. *You have no ground of hope for securing a good character*, therefore, his proposals are impracticable and ruinous. By good character, I do not mean, a good physical structure, nor a good mental development. Both these may be possessed, and the man may be a cruel tyrant, a corrupt debauchee, an odious drunkard, or a bloody assassin. One

* Social Bible throughout; and the Religion of the New Moral World, pages 94, 95.

immoral being with a strong body, and a powe
may throw firebrands at random to ruin a wh
community, especially, as the infidel Socialist
there is to be no restraint, no punishment, and pe
do as they feel inclined, for they cannot help it.
shut your eyes, and close your ears, not to have
this almost in every village.

To a social state of society, good character is i
ble; and I mean by it, a man of sound religious int
of stern moral principle, and of consistent and ho
Give me the man who knows his duty, and is di
perform it—the man who knows his own rights, enj
and respects the rights of others—and the man,
injure none, and seek the welfare of all. But to
character, and sustain it amidst the corruptions of
a man must believe true doctrines, possess goo
principles, be correctly educated,—not in the cat
Owenism, but in the truths of the Bible—submit t
thority of civil and moral law, and recognize an
those divine influences, by which his soul, like a wel
garden, will bring forth all the varied and lovely
righteousness. I once told a planter in the Wes
that the gospel would change the degraded
"Never," said he, "we have imprisoned and hang
but we could never cure them." "You are rigl
conclusion," said I, "but mistaken in the means,
is impossible with man, is possible with God." "W
he, "if God have any thing to do with it, and you
them to believe that, you may do some good amon
Yes; blessed be God; thousands of Negroes,
Africans, Indians, and Britons, are living witnes
real religion can form good characters, raise the
graded beings to a social state of enjoyment, a
them happy amidst the sorrows of the world, and th
ened frowns of death.

Mr Owen will not imprison and punish you; he says he will not, because he can make you all good and happy without any coercive measures. How will he do this? "Man's character," says he, "is formed for him, and not by him." By whom is it formed? Is it done by God, the fountain of all good? No; for God, says he, is "unknown," and he may be "matter." If so, he can form nothing. Is it done by the influence of the Spirit? No; for that doctrine is "an infantile tale." Is it to be done by religion? No; for that is "unnecessary," and "destructive to the faculties of man." Is it to be done by teaching that man is a free agent, and responsible for his conduct? No; for these doctrines have been "the *sole* cause of all the wickedness" of the world. What does he propose? A good organization, extensive knowledge,* and good circumstances. On the principles of Owenism, the organization is the man himself, and the man, we have proved to be depraved, so that on this reasoning the moral character is sure to be bad. Circumstances are declared, by Mr. Owen himself, to be at present of "the worst possible kind;" and if they are to be *the causes* of character, that character will be infamous. But, say the infidel Socialists, we must change circumstances. What! is "our character formed for us?" and are we "the creatures of circumstances?" and do you tell us with the next breath, *we* are to "modify" and change every thing, by which we are surrounded? Do you call this reasoning? or gross inconsistency and contradiction? Never let it be forgotten, that, whether you act upon circumstances, or circumstances act and re-act upon you, a thousand times, or in a thousand forms, man being depraved in nature, nothing can come out of this whirling process, except a bad character. All infidels may not be morally bad men; but no thanks are due to the principles advocated, because

* See next Lecture.

these have a tendency to produce nothing, except "moral invalids," for "the cure" of whom the infidel Socialist has provided "public hospitals." And it is very well he has, for if men *act* upon the principles taught in "the Social Bible," no community of social and moral beings can exist, without being bound by the bars and bolts of an iron necessity, "to study to be quiet and mind their own business."

Do you want proof? Look at France described in my third Lecture. Examine also the weakness and tendency of principles. You remove all the restraints of religion; you curse the Bible; I have heard you; and what have you left? Nothing but the power of conscience, which you say is "ARTIFICIAL;" the terrors of civil law; the mere utility of action; and a vague sense of the general good, in which the private affections and relationships are swallowed up;—all these are feeble barriers, where vice prompts, passion urges, revenge stimulates, and self-interest commands the perpetration of deeds of darkness. Allow these principles to govern,—and they cannot be effectually restrained without the awful sanctions of religion,—and you have character existing, in all the wildness of the fury, in all the fraud and robbery of the accomplished villain, in all the polluting practices of the corrupt sensualist, and in all the violence and cruelty of the incarnated fiend.

3. *The intercourse which he recommends between the sexes is pernicious and impracticable.* The Moral World says;—"With this knowledge of human nature, well understood, men and women will acquire new and true sexual ideas." In the state of society which it proposes, the writer says;—"That all connexion will be the result of affection, the monster jealousy with all its train of fancied torturing spectres can never find a home; that the travail of the female will be divested of its pains, in her parturition, she will be comforted and caressed by the whole community, and that

the *absurd feeling of shame* will have no place among the sexes, on account of the natural affection which exists among them."

Are not these quotations enough to convince you, that it is a system of sensual dominion and corruption?—a scheme of moral cannibalism?—because you must remember, what you have heard in these Lectures, that "moral truth consists in the feelings and convictions of a man's own mind;" that man is neither "voluntary, nor responsible," nor is he "to be praised or blamed" for any thing which he does. Let man be taught to practise these horrid doctrines in his intercourse with the female sex; and is she not degraded into a slave—a prostitute—to his cruel lusts and selfish dominion? Would it not lead to indiscriminate intercourse, because mere feeling is to be the law? Would not illegitimate children be multiplied without number, even in the British dominions, to say nothing of the result, where none of the restraints of religion exist? According to Owen, husband and wife are "artificial distinctions;" and on his principles, you could have no security, except the wildness of a depraved nature, for the moral safety and purity of your wives and daughters. No husband could know or love his wife; no wife could know or reverence her husband; no child could distinguish his parents; and no parents could recognize the child of their affection. "Man," says Mr. Owen, "is the chief of animals," and this is pure animalism in all its indiscriminate profusion.

These views are supported by the facts of "infidel fellowship." Much vice no doubt exists among *nominal* professors of Christianity; yet where the Christian system is admitted, a curb is placed upon the vices of multitudes, who have never been truly converted. When infidelity prevails, the restraints are removed, and men plunge into the grossest scenes of iniquity. Zimmerman, a well known writer, has furnished

an account of the effect of infidel principles in Berlin of those men," says he, "who called themselves *en* opposed every restraint on opinions; and *enlightene* set no bounds on their inclinations and passions. the eyes even of their wives, and in open day, tl caused prostitutes to be brought to them, with ceremony or mystery as people observe when the a bottle of wine or an ounce of tobacco; and tl surpassed their husbands in following their own inc Several of them were unfaithful to their husbands they were deists, that is, so very *enlightened* wom male infidelity, and divorces, became as common as they were at the most corrupted period of th empire. Some of the most *enlightened* people o instituted dances in which they danced naked. tended light made no where so much progress as at The principles of deism, and *this progress of rea* there carried to such a length, as some officers of household informed me, that, during the last t above three hundred people had committed suicid dam only." *

"Every tree is known by its own fruit," and is a description of what infidelity has produced, an its principles have a tendency to originate. Did infidels plead that "all connexion was the result tion?" The "*absurd feeling of shame*, can have among the sexes," when all become by hardene ness, "seared as with a hot iron," and impervic morse. The "monster jealousy," that delicat virtue, will be entirely extinguished among "filt ers," "brute beasts," "working uncleanness wi ness," who, lost to every feeling of purity and

* Zimmerman, quoted by the Rev. J. G. Pike, in his I *Divine* Origin of Christianity, page 79.

will "mind" only "earthly things," and "glory in their shame." Let the principles of infidel Socialism be admitted, which represent man as responsible to no superior power, amenable to no law except nature, and liable to no punishment; and what is the result? "The characteristic difference between him and the brute creation is lost, from which he is no longer distinguished, except by the vividness and multiplicity of his perceptions." The grossness and extremes of his corruptions, the miseries inflicted upon the virtuous by his ravages, and the wretchedness entailed upon society and coming generations, by his lawless outrages upon the character and moral constitution of the human family, will distinguish the age and community in which such doctrines are allowed to prevail.

What is to guide this "natural affection?" What is to limit the number of its objects, or the extent of its range? Owen, neither regarding the doctrines of the Bible, nor the analogies of nature, nor the established customs of Christian society, gives no law except the nature of the man; and he leaves him to be his own lawyer and judge in these matters. Man is to be governed by his constitution, tastes, inclination, or his corrupt appetites; and though numbers of the virtuous may become the duped victims of such a man's unholy ambition, and he may render himself a public nuisance to all virtuous society; yet, he is not "to be blamed, or punished." What pernicious principles! "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." "Be not deceived;" because "whoremongers and adulterers God will judge."

I consider "infidel Socialism" to be impracticable and pernicious, because,

4. *The domestic arrangements proposed, are arbitrary and*

unnatural, both to parents and children. In speaking of his "Rational state of Society," Mr. Owen says;—"No artificial distinctions, or any distinction but that of age will ever be known among them." "The irrational sounds of husband and wife, and master and mistress, will not be heard." Should his plans fail to produce happiness between the sexes in some instances, "measures," says he, "will be taken by which, without any severance of friendship between the parties, a separation may be made." "The children are the property of the community, and are to be taken from the parents to be educated by them, though the parents may be allowed to see them when they please." By Mr. Owen, all laws relating to marriage are to be repealed, and all the relative and civil distinctions of society are to be abrogated. Thus he opposes the word of God, breaks family ties, dissolves the bonds of social life, and reduces to a state of barbarism all the tribes of the human race.

Marriage is not the invention of human policy, nor the result of mere passion; but it is the voluntary union of two, and only two human beings, and is founded in nature. It was instituted by the Creator of mankind. The increase and preservation of the species, the domestic enjoyment and social happiness of men, and the education and virtue of a youthful generation, are deeply involved in the marriage contract. It is "honourable in all," when originated in sincere affection, founded in purity, and formed for mutual assistance. It should be the union of minds, of interests, and of hearts. Its obligations are binding, and all its duties should be performed with cheerfulness and fidelity. It is a permanent union, and not to be dissolved, except by death, and for fornication. It began with Adam and Eve, the first pair of the race. Other relations originated as families increased, and society extended. Parent and child, master and servant, prince and subject, arose as the race

extended, and are natural and unavoidable; yet Mr. Owen proposes to abrogate all these distinctions. What folly! and how much more excellent and practicable is the gospel plan! It regenerates individuals, sanctions marriage, unites families in the bonds of love, recognizes the distinctions of civil life, harmonizes and governs, by its principles and precepts, a whole community living under its influence, and establishes and extends institutions to bless the world. "Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

"Marriage institutions," says the Rev. R. Hall, "are essential to the welfare of mankind. Without the permanent union of the sexes, there can be no permanent families: the dissolution of the nuptial ties involves the dissolution of domestic society. But domestic society is the seminary of social affections, the cradle of sensibility, where the first elements are required of that tenderness and humanity which cement mankind together; and which, were they entirely extinguished, the whole fabric of social institutions would dissolve. Families are so many centres of attraction, which preserve mankind from being scattered and dissipated by the repulsive powers of selfishness. In the development of the passions, we advance from private to public affections; from the love of parents, brothers and sisters, to those more expanded regards which embrace the immense society of the human kind."

Mr. Owen inverts this "order of nature," uproots the relations which arise out of it, and reprobates the principles upon which it is founded, and by which the public good can be effectually secured. Are not these quotations, which I have given from Owen, sufficient to open the eyes and awaken the affections and energies of our working men, to whom

domestic relations, sympathy, and purity are so invaluable? Is marriage to be abolished? Are all its rights to be abrogated? Are mere brutal attachments and confusion to be the order of the day? Must those whom God and nature hath joined together be torn asunder? or must their union simply depend upon the caprice of changing, depraved man? Is a voluntary union, founded in mutual esteem, warm attachments, and inseparable interests to be dissolved without law? and are new ones to be formed, involving a violated love and a contempt of the most sacred vows? Are these alterations to be effected simply by a change in our opinion? by either party giving or taking offence? by the loss of beauty, or by becoming accidentally deformed? or as a matter of mere selfish, or sinful convenience?

Mr. Owen, denying the authority and restraints of revelation, and falsely supposing that man is "good by nature," vainly expects that his attachments would be always regulated by the purest motives. Such expectations are chimerical; and were he to attempt to form a community upon such principles, perpetual discord, jealousy, and violence would ensue, unless it became so corrupt as to be lost to all the feelings of shame, remorse, and natural affection, which is not at all unlikely. If "the objects of the tenderest affections are to be secured to their possessors by no law or tie of moral obligation," domestic rights and enjoyments would be incessantly invaded, licentiousness would be encouraged, and brutal deeds of violence would annihilate the first elements of social life. Where is the man, whose bosom does not burn with indignation against such an unnatural scheme? and where is the virtuous female, whom nature has formed to finer sentiments and affection, who does not rise with the spirit of a martyr to repudiate provisions, which outrage all the principles of common sense, and abrogate all the feelings of affection and piety!

Are not parents the natural and most proper guardians and instructers of the children? Does not the closest union exist between them? yet, the "children," says Mr. Owen, "are *the property* of the community, and are to be taken from them." Thus, private affection—the affection of a mother—is partially extinguished, the family union is broken before nature designed it, and the children are committed to the care of strangers, to be educated and provided for by the charity of a community of *infidel* Socialists. Ye British parents! you are exhorted to love your children, and bring them up in "the nurture and admonition of the Lord." Ye husbands are to "love your wives;" ye wives should "reverence" your husbands; and ye children should "obey your parents;" but this infidel repeals every Divine law, and extinguishes all the tenderest attachments of mankind. Could any scheme be more unnatural, impracticable, and ruinous?

In this Lecture, you have had placed before you the means provided by the Christian religion to secure a social state of society. They are effectual, and have conferred upon society the most important and lasting benefits. You have seen also some of the ruinous and impracticable proposals of "infidel fellowship" exposed. A few concluding remarks are now offered to guard young persons against the influence and adoption of such pernicious principles.

1. *The scheme is calculated to corrupt society.* It removes all fear of a superior power, and renounces all the restraints and solemn sanctions of religion. As a system of infidelity, it can prompt to no virtues; it annihilates the standard of all moral excellence, corrupts the moral judgment of man, and promotes the growth and dominion of those dispositions, which are most destructive to social happiness. What is to prevent the vauntings of the vain—the contempt of the proud—the offensive boastings of the independent—the

exactions of the selfish—the ferocities of the cruel—and the corruptions of the sensual? Are not all these the effects of an irreligious temper? and to some of these evils young men are particularly exposed. Does not infidelity foster and excuse them, instead of checking and condemning them? Meekness, humility, dependance upon God and society, and purity of heart and life, are inculcated by religion; and are not these dispositions the sure elements of social order and enjoyment? Infidelity is a compound of "dwarfish virtues" and "gigantic crimes," while Christianity opens the fountain of life, and is pouring its healing streams and splendid virtues over every land. "Combine the frequent and familiar perpetration of atrocious deeds with the dearth of great and generous actions, and you have the exact picture of that condition of society which completes the degradation of the species—the frightful contrast of dwarfish virtues and gigantic vices, where every thing good, is mean and little, and every thing evil is rank and luxuriant; a dead uniformity prevails, broken only at intervals by volcanic eruptions of anarchy and crime." Such a condition of society would the practice of infidel Socialism produce. While the principles of infidel Socialism have a tendency to corrupt all, they are calculated especially,

2. *To degrade the female sex.* They are the most lovely portion of the human race, but they are "the weaker vessels;" and if men are to be governed by "infidel Socialism," they will be degraded into a race of menial slaves. Facts support this conclusion. In all nations, where heathenism, irreligion, or infidelity reigns, females are viewed as a sort of necessary, or convenient evil. In such countries, she is forbidden the use of letters, not allowed to sit at table with her tyrant lord, and is made to perform the principal part of manual labour. In some nations, she is deprived of all civil rights and religious privileges, and her female offspring

is destroyed almost as soon as born. In Mahommedan countries, and heathen nations; in the West Indies, and in colonies more recently formed, all the principles of morality and equity, regarding the intercourse between the sexes, are almost effaced, and a system of concubinage and illegitimacy exists, the most revolting to a virtuous mind. Would not all these classes preach Owen's doctrine, that "all connexion is the result of affection?" According to him, "marriage is a satanic device of the priesthood," "an accursed thing," and "the cause of endless crimes." The infidel Europeans in the West Indies, acting on these doctrines, increased the number of slaves, augmented their own property or the wealth of their masters, and no doubt a considerable sum of British money has been paid to redeem from bondage, the flesh and blood of these infidel Socialists. Such doctrines are pagan and brutal. Plato abolished the institution of marriage, allowed an indiscriminate confusion to exist between the sexes, and did away with "all paternal names and rights." The infidel Socialist has adopted the pagan doctrine, which may give "to the earth men uncertain of their origin, all coming into the world, without parents, as I may say; and consequently, without ties, tenderness, affection, or humanity; all in a situation to become incestuous, or parricides, without even knowing it." Such a horrid and barbarous state of society would the principles of "infidel fellowship" originate by abolishing marriage, dissolving all the ties of the domestic circle, and forming a community without religion and morals.

How very differently is the woman treated by the Christian religion! "The woman," says Matthew Henry, "was made of a rib out of the side of Adam; not made of his head to top him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." The gos-

pel instructs her mind, elevates and protects her character, adorns her with the graces of the Spirit, raises her in many respects to an equality with man, and bestows upon her lasting blessings and privileges. She becomes by religion the object of pure attachment, the faithful wife and intelligent companion of one husband, the tender mother of a pure offspring, and the judicious instructer of a future race. Pious mothers are of more importance to a state than its learned philosophers, or its equitable governors. They teach "the young idea to shoot," and form the character of our youth. History records their stern virtues and heroic deeds. Many distinguished men in the church were first taught, by the instruction and piety of their mothers, to seek the God of their father. Degrade and corrupt the female character, and you sink the nation in moral ruin; elevate and purify the fountains of life, and our youth will become the bulwarks of our nation and the benefactors of mankind. "Mothers in Israel," exercise an influence in social life the most valuable, and much of the happiness of the domestic circle depends upon our female friends.

> "To give society its highest taste;
> Well-order'd Home man's best delight to make;
> And by submissive wisdom, modest skill,
> With every gentle care-eluding art,
> To raise the virtues, animate the bliss,
> And sweeten all the toils of human life:
> This be the female dignity and praise."

"Sweet home! sweet home!" has charms which find a delightful response in every well-regulated mind; but Owen leaves you without a home, and offers you a dwelling among semi-barbarous infidels. He proposes arrangements depending entirely upon tastes and inclinations, to separate the wife from her husband, and the children from the parents; and if any of you become "intellectually and morally diseased," you are to be removed to "public hospitals,"

provided by the charity of infidel Socialists. Young women; give no countenance to such a system. Do not listen to the proposals of an infidel, or irreligious man, whose love is the mere brutal "*instinct*" of his nature, whose will is to be his law, and who considers himself irresponsible in all his attachments. Be virtuous. "A virtuous woman is a crown of glory to her husband." Embrace the gospel, and choose for your companion for life, a man of sound piety. Would you be "keepers at home," "chaste," "good," "love your husbands," "love your children," and have "a behaviour" which "becometh godliness?" I beseech you, young friends, "to choose that good part, which shall not be taken away from you." But would you wish for personal woe, domestic misery, and final ruin? then reject religion, and yield to the solicitations of an ungodly man. Which will you do? Oh! be persuaded to embrace religion!

Young men! I exhort you to renounce a system, the tendencies of which are so degrading. Let your conversation and conduct be marked with the strictest purity. As well might you expect figs from thorns, and grapes from a bramble-bush, as to expect chastity from a scheme which tells you, that "all connexion will be the result of affection," when all religion is renounced, and all divine law is repudiated. "Have no fellowship with the unfruitful works of darkness." In all your intercourse with females, treat them with the greatest respect and purity. Whenever you find a man speak contemptuously of the female sex; his character is fixed; shun his company. Virtuous society will not tolerate the man, who is prepared to attack wantonly female excellency; or whose principles subject her entirely to the control of the man, whose feelings are "compelled," and for which, he is not "responsible." Never tempt others to sin; never yield to temptation. "Flee youthful lusts;" for "whoremongers and adulterers

God will judge." "Whoever may be the tempters, wh ever may be the tempted," to the violation of chastity,— fornication and adultery—"a wound and dishonour sh they get, and their infamy shall not be soon wiped away.

"Finally," young friends, "whatsoever things are tru whatsoever things are honest, whatsoever things are ju whatsoever things are pure, whatsoever things are lovel whatsoever things are of good report; if there be any v tue, and if there be any praise, *think on these things.*" "A stain from all appearance of evil." "And the very God peace sanctify you wholly; and I pray God your wh spirit, and soul, and body be preserved blameless unto t coming of our Lord Jesus Christ."

* See Joseph, a Model for Young Men, by the Rev. E. Leighton, some excellent remarks to young men upon this subject, pages 39—

LECTURE VI.

LUKE XVI. 31.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—COLOSSIANS ii. 8.

YOU enjoy the incorrupted and incorruptible records of heavenly mercy, of redeeming love, and regenerating grace. You have received the gospel of Christ, "not in word only, but also in power, and in the Holy Ghost, and in much assurance." To the gospel, you are indebted for the happiness you enjoy, and the hopes of immortality which gladden your bosoms. Make the gospel the standard of your faith, the source of your joys, and the rule of your lives; confident that in so doing, you will secure the favour of God, become "partakers of the Divine nature," and possess an unquestionable title to "an inheritance," which is "incorruptible and undefiled, and that fadeth not away."

But have you not received "a cunningly devised fable?" Have you not been imposed upon by "the cunning craftiness of those who lie in wait to deceive?" Has not the prince of darkness sometimes suggested to your bosom the horrid suspicion, that the Christian religion is a vile imposture? Have not the licentious excursions of a vivid fancy,

or the wanton freaks of a melancholy imagination, timorous fears of a cruel unbelief, sometimes occasi your soul the alarming supposition, that the evide the support of Christianity may not be sufficient t the Divine authority of its claims? Perhaps the s cal reasonings of the Socialists,—the witty sarc the loose conversation,—the bold dogmatisms,—s affected happiness and philanthropy of freethinke vain rationalists,—and the boasted conquests of the infidelity, may have weakened your faith, and su your belief of the truth, as it is in Jesus. Should the subjects of any of these unhappy misgivings with attention to the statements of this Lecture, a ously examine a few arguments which will furn with weapons to repel the Social enemy; enable detect his vain and deceitful philosophy, and to r that "your faith stands not in the wisdom of man the power of God."

Whether the text be a part of a parable delivere Lord, or whether it be a narration of facts knowr Saviour, and embellished by him with practical ins it is not necessary for us to determine. In either reveals most awful truths. It may be only a lively re tation of gospel truth, revealing the final destiny of a parabolical dialogue between Abraham, the friend and the father of the faithful, and a wicked rich man rioting in the luxuries of life, but now tormented in —as the wretched representative of a numerous cl voted to the pleasures of riotous living, and the debaucheries of a polluted world.

Pious Lazarus! once bleeding beneath the frow forgetful cruel world, covered with putrefying sor rich man's gate, wickedly neglected and allowed tc only soothed with the healing licks of a dog more

sionate than his tyrant lord— is carried by angels to Abraham's bosom, there to have all tears wiped from his eyes, and to be led to living fountains of water, while his existence in immortal happiness awakened, in the bosom of his selfish rich neighbour, at whose gate he died forgotten, the most agonizing tortures, "being tormented in flames." What a lesson of encouragement to the virtuous and despised poor! What a solemn lecture upon the vanity of human greatness, unattended with piety! What an affecting disclosure of the horrid and eternal consequences of the abandoned profligacy, and stubborn unbelief of those covetous men whose bowels of compassion are closed against every object of pity, and whose whole energies are consecrated to the accumulation of riches, or the gratification of sensual indulgence! Better for these men had they never been born, than to live and die the subjects of such a cruel and destructive cupidity and unbelief!

"In hell he lifted up his eyes, being in torments;" and one of the first objects upon which the powers of his vision were fixed, was Lazarus in the bosom of father Abraham, to whom he cried, when too late, for mercy. Whether from some remaining natural affection for his brethren, or whether from a compassionate anxiety, arising from the knowledge which he had of their wicked character, lest they should die in sin, and be tormented; or whether from a selfish fear, that they with whom he had sinned, should descend to hell, and increase his misery, we cannot tell. The motive is unknown, but the last is most likely. The request to Abraham is recorded; and when the petition for the mitigation of his own sufferings did not avail, he wished for Lazarus to be sent to his five brethren, to inform them of the nature and reality of eternal things, and to warn them of their danger, that they might repent and escape that place of torment into which he had plunged his immor-

tal soul. The text contains the conclusion of this awakening parable; and while it teaches us the sufficiency of the sacred scriptures for all the purposes of religion, it exposes the inefficacy of all other means for the conversion of souls. To Moses and the prophets, the gospels and epistles are now added; consequently, the reasoning of the text receives greater force, and we may truly say, if persons will not submit to an authority so unquestionable, "neither will they be persuaded though one rose from the dead."

Much cannot be said in one discourse upon the subject to which your attention is now called. Many excellent volumes have been written with which you will do well to become familiar in these "perilous times." My remarks will be very imperfect, and they must be brief. The comparison embraced in this Lecture is,—

The Divine authority and moral perfection of Christianity compared with the deceitful religious philosophy of Owenian infidelity.

When the gospel was first promulgated, it met with violent opposition from various sources. The doctrines of it were foolishness to the wisdom of the Greeks, and a stumbling-block to the inveterate prejudice of the Jews. The crucifixion of its Author, the meanness and poverty of its first preachers, the unpromising nature of its truths, the rigid purity of all its precepts, and the evident tendency of its design to subvert all the systems of falsehood and profligacy which existed, excited the most bitter determination to arrest its early progress. "The bigotry of the Jews, and the sword of the Gentiles, the learning of the wise, the persuasion of the eloquent, and the force of the powerful, were alike exerted to crush the rising enemy." But no weapon directed against it was permitted to prosper. It still remains a monument of Divine power, the only theory of human happiness, the infallible standard of religious *truth*, and the glad tidings of great joy unto all people.

Christianity is the religion which God has revealed, and it is every way worthy of its Author. It is accompanied with attestations sufficient to satisfy every reasonable mind, and is adapted to accomplish the most excellent purposes. No valid objections can be brought against it; and if this revelation of mercy do not prove sufficient for the reformation of sinners, and the salvation of souls, no other system either of philosophy, legislation, or morals, can prove efficient. If men refuse to be healed by the gospel of the grace of God, their disease is incurable, and they must inevitably perish in their sins. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"—though one rose from the dead invested with the glories of the heavenly world; or clothed in the habiliments of the bottomless pit.

Adopting a method of discussion in this Lecture, similar to previous ones, we shall call your attention, first, to the Divine authority of the Christian religion; and then, secondly, to the deceitful and vain philosophy of Owenian infidelity. Notice,

I. *The Divine authority of the Christian religion.*

The motto of "the Book of the New Moral World," written by Mr. Owen, is, "sacred to truth, without mystery, mixture of error, or fear of man." Had he not told us, we might have supposed him subject to feelings similar to other persons; but as it was said of Knox, the Scottish reformer, so it must be recorded of Mr. Owen when he dies;—"Here lies one who feared the face of no man." It is no reproach to him, if engaged in a good cause, that he fears no man; but if the statements of his books contain the whole of his religious views, we are "compelled" to apply to him the language of the apostle Paul—he has not the "fear of God before his eyes." Neither to fear God, nor to regard man, cannot be considered surely as any proof of superior virtue.

In several parts of his works, he professes a great regard for truth; and though he ridicules, as an imposition, all idea of divine inspiration, when claimed for the scripture; yet he is so enamoured with his own irreligious system, that he claims for it a descent from "the supreme power." He tells you it is "divine truth;" has been "revealed to the mind of its author;" that no "human power can prevent its success;" that "all governments" must yield to its energy; and that all the inhabitants of the earth shall be made happy by its reception. Behold another effect of infidelity which is insufferable vanity! This moral philosopher calls the gospel scheme, "a wild combination of absurdities." Behold other effects of infidelity—bold presumption, and disgusting pride.

Light and darkness are not more opposed than are the two systems contrasted in these Lectures. The gospel is the truth; and infidel Socialism is a scheme of falsehood and irreligion. If we can establish the truth of the Christian religion, produce evidence of its Divine authority, show its supreme excellency,* and manifest its moral perfection, then it is clearly proved to be the system which demands the acceptance of mankind. In supporting the Divine authority of the Christian religion, we observe,

1. *The Christian religion is a system of truth.* Man was originally blinded by falsehood, and ruined by a scheme of deceitful reasoning. Falsehood always deceives; and errors of a moral kind always corrupt and lead to trangression. The knowledge of the truth will originate a sound state of mind and feeling, by which a sound principle of moral action will be secured. Falsehood is ever changing, vain, and deceitful; while the truth is uniform, pure, consistent, and eternal. The gospel contains a system of reli-

* Read the third, fourth, and fifth Lectures for proof of its supreme *excellency*.

gious truth; and if its Divine authority can be established, we must at once confess that it is the only scheme which merits your decided approval, and the only means of securing social happiness.

The Christian religion is a matter of fact. It is not a fanciful conception, or a matter of mere opinion; its origin and perpetual existence in the world is a subject of stubborn reality. It originated in Judea 1800 years ago. The founder of it was Jesus Christ, who was condemned by Pontus Pilate, and put to death in the reign of Tiberias, the emperor of Rome. He gathered disciples, and appointed apostles, wrought miracles, lived a life of poverty and suffering, committed no sin, and died an ignominious death. His apostles wrought miracles, were violently opposed by Jews and Gentiles; yet converted thousands, spread the gospel throughout Judea and in many parts of the Roman Empire, founded many flourishing churches, wrote many admirable epistles, and died martyrs to the truth. Should you dispute the statements of the New Testament relative to these facts, we have the coins of the realms struck in those ages, the testimony of opposing and persecuting Jews, the quotations of numerous ancient fathers, the writings of Pagan historians, and the testimony and concessions of the learned and virulent enemies of the Christian faith. Every succeeding age bears witness to its existence, reveals its triumphs, preaches its doctrines, preserves, without any material corruption, the sacred records; and we have among us at the present moment the inimitable discourses and parables of our Lord, and the incomparable epistles of apostolic writers. The darkness of the middle ages concealed, but did not destroy "the lively oracles of God." The corruptions of the Church, the dissensions of numerous sects, and the numerous persecutions of the people of God, are so many attestations to the existence of genuine religion,

and have tended, in various ages, rather, to exh
affording striking contrasts, the virtues of real pie
to eclipse its glory.*

*The Christian system obtains a high degree of cr
from the fact, that it has been subjected to the most ri*
Sound and superficial learning has tried all its skil
tect its spuriousness, and expose its defects. We
employed all its tempting influence to deform its be
corrupt its professors, and to ruin its vital interests
secution has invented the most cruel instruments of
heated its fires, built its loathsome dungeons, stimul
ferocity of wild beasts, and offered its golden bril
most likely to serve its infernal purpose, to corrupt
ence, and lead Christians to renounce the gospel.
trials of the Christians do not prove the truth of the
the fidelity of the persons thus hotly tested, proves tl
believed it to be true, and that it was capable of sup
them amidst the heaviest tortures, which human in
could devise. For what were they persecuted? I
bad men? breakers of the peace? No! but in man
because good men. Cain killed Abel, "because h
works were evil, and his brother's righteous." Dar
cast into the den of lions on account of his religion. M
in the West Indies, were persecuted for similar r
When persecution rages upon these grounds, it sho
enmity of the human mind to all goodness, the pc
conscience in the persecutors, who are condemned
righteous conduct of the innocent, and the test w
thus afforded, under these circumstances, is presu
proof of the truth of the gospel.

Infidels in every age have exerted all their e
against the Christian religion. Voltaire advised r
as the most efficacious. Sarcasm has uttered all

* See Doddridge's Sermons on the evidences of Christiani

hes and witticisms. Bold impudence has pronounced
ogmata. Cunning craftiness has forged all its gross
sentations. The grossest blasphemy has uttered its
nities and lies—its lies against God and the Christian
on. Professors in every age have made "shipwreck
th and a good conscience,"—have joined the ranks of
nemy, and become the bitterest foes of ministers and
led religion. But where is the Judas that could de-
he falsehood of the gospel? Where is the Demas who
expose the imposition? Where is the Alexander,
though he may "do much harm," yet, he can never
the gospel "a cunningly devised fable?" The gospel
ps has suffered more from treacherous friends than
it enemies; yet, though they have been in the camp,
all the religious secrets of the frieuds of Jesus, and
all the movements of the Church of Christ, where are
postates of ancient or of modern times, whether Judas,
lian, or some of the once Christian, but now apostate
irers of infidel Socialism, who can invalidate the truth,
s in Jesus? Spurious coin only enhances the value of
od, and deformity makes beauty more resplendent.
what point then do we arrive? Why, that "this is
hful saying, and worthy of all acceptation, that Christ
came into the world to save sinners." The state-
of the gospel are not fabulous, but true and righteous
ther. Josephus speaks of Jesus; the Jewish Talmuds,
ie Jewish sanhedrim and nation, recognized and ac-
ledged the facts of the gospel, and Porphyry Celcus,
i, and other primitive enemies of the truth, admitted
istence of those events, which proved beyond a doubt
ivine authority of the gospel.*

at has the infidelity of ages done? Perhaps it has
i up a few interpolations; pointed out a few verbal

* See Paley's Evidences of Christianity.

and grammatical errors; a few defects in chronology few discrepancies in the statements of different writers few events of an extraordinary kind which may seem t marked with severe punishments; laughed at a few my ries, and recommended persons to renounce the wor God, because they could not understand them; compla of the inconsistencies of many professors; and be it de remembered, this is all they have done, or can do! E they proved the falsehood of a single doctrine? Have shown a single institution of the gospel to be unwise? E they established the absurdity of a single precept? T are freethinkers—they have thought freely—but until can produce stronger reasons for rejecting the blessed pel, we shall receive it as a system of well-established t and believe that infidelity is a scheme of falsehood— is its parent, guilt is its companion, and all its proger principles is corrupt.

2. *The truth and Divine authority of the Christian gion are confirmed by the evidence arising from prophecy miracles.* The gospel is the truth in opposition to all in and pagan falsehood; it contains the substance of the t and shadows of the Jewish dispensation, the exact fi ment of many ancient predictions, the *faithful* record many miraculous facts, and the infallible standard of m perfection. Divine authority it could not possess, ex it were the truth; it is the truth; and if the truth is firmed by the evidence of prophecy and miracles, it is pr to possess Divine authority. The premises proved, conclusion cannot be rejected, except by the hardened believer. When we find men professing to be the spe messengers of God, sent by him to uproot the corrupt of mankind, to abrogate all existing religious institut to base all civil ones on a proper foundation, to estab new communities to carry into practice their novel doctri

and to convert and reform the world; we naturally inquire, where are your credentials? and what is the nature of the authority with which you are invested? This was the object of our blessed Lord and his apostles; they never concealed their gracious purpose; and never shunned the most rigid investigations. When required to produce their authority, and when the exercise of it would be wise and righteous, it was produced. Benevolence and mercy generally dictated the displays of that awful and mysterious power with which they were invested; but sometimes justice required the infliction of the most terrible judgments. Evidence of the Divine authority of the Christian religion may be found,

In the fulfilment of various predictions, and in the prophetic knowledge of its founders. Man desires to know future events; yet human sagacity is never so confounded as when it attempts to know what shall be hereafter. What he foresees must be connected with the present, or have some dependance upon it. Without these aids, he knows not what "a day may bring forth." The word of God contains numerous descriptions of future things, or predictions uttered by various writers, in different ages, at divers times, and in divers ways. They communicated intelligence concerning future kingdoms, persons, and circumstances with an exactness of time, character, appearance, and all other important particulars, which exposed them to the most rigorous examination. The sincerity of their profession, the truth of their statements, and the authority of their claims, were open to public inspection. Had they only uttered the vagaries of a disordered mind, or offered some plausible conjectures, respecting the future, originated by the usual operation and results of certain causes producing certain effects, any one was capable of discovering the imposition; or if not open to easy detection,

surely the learning, the selfishness, and power of the wor would have crushed the newly formed system of the po and illiterate fishermen of Galilee. But Divine truth i vested with Divine authority cannot be conquered;— appeals to every "man's conscience in the sight of God and, though opposed, constrains a verdict in its favo "Holy men wrote and spoke as they were moved by t Holy Ghost;" their "supernatural communion with t Deity" was proved by existing occurrences and miraculo facts; and multitudes were constrained to confess;—"Tru this is the Son of God." Thus the highest evidence w afforded of the truth and Divine authority of the Christi religion.

Prophecy is a supernatural operation of God upon t mind of man, by which he is enabled to give a declarati of something future, altogether beyond the power of hum sagacity to discern. When this is given, and the truth the communication is confirmed by the actual existence the things predicted, it constitutes unquestionable eviden of the divinity of the Christian religion. Prophecy is kind of miracle, because it is superior to all human agenc and depends, like miracles, upon the immediate interpo tion of Deity. While miracles are evidence of the almigh power of God, so prophecy is unequivocal proof of his in nite knowledge; and if events are foreseen, foretold, a actually brought about, which were not at all likely, a which no human sagacity could foresee, you have undeni ble evidence, that God has communicated to his servants power which is extraordinary; and when the events pr dicted are accomplished, you see the existence of effec which, being entirely beyond the ordinary operations nature, are unequivocal evidence of the infinite wisdom a power of God.

Reference can only be made to a few predictions, a

those must be confined to New Testament events. Did not Moses announce that the *Messiah was to come?* and does he not speak of *the woman's seed*, and the bruised serpent's head? Was it not foretold that he should be born of *a virgin?* born in the *city of Bethlehem*, and of the *seed of Jesse?* in the *land of Judea*, and of the *tribe of Judah?* Does not Daniel reveal the *precise time* of his coming to make an end of sin, and bring in an everlasting righteousness? Did not Haggai and Malachi declare, that he should come before the destruction of the second temple? Was it not declared, that he should lead a life of poverty and suffering, and die an ignominious death? that he should grow up a tender plant, ride in humble triumph into Jerusalem, and be betrayed for thirty pieces of silver? and that he should be scourged, spit upon, have his hands and feet pierced, yet not a bone of him should be broken? Vinegar and gall were to be given him; his raiment was to be parted, and lots were to be cast for his vesture. The manner of his death and burial, and his rising again without corruption, and ascending to heaven;—all these particulars and many others were foretold, respecting the coming of our blessed Lord; and all of them were exactly fulfilled. Prophets wrote and spoke generations before the Saviour was born; and the facts of the New Testament prove that they were inspired. You must invalidate the facts of the gospel before you can satisfy conscience in renouncing the Christian religion.

The prophecies respecting the Christian religion are equally explicit, while their fulfilment amidst the most violent opposition is calculated to convince every candid inquirer of the Divine authority of Christian truth. The gospel was to emanate from Judea, the word of the Lord was to go from Jerusalem, and to be rejected by a great portion of the Jews. It was anticipated that infernal and

human agency would violently oppose the spread of gospel; yet it was declared that multitudes would be c verted, that it should prevail and spread through m countries, and continue for many ages. Did not our L predict the prosperity and perpetuity of the church, aga which "the gates of hell shall not prevail?" And were many churches formed? and thousands converted? "were," says Tertullian, one of the Christian fathers, "b yesterday, and we have filled your cities, islands, to and burghs; the camp, the senate, and the forum; e sex, age, rank, and condition, are converts to Christiani Christians were hated, persecuted, and put to death; the blood of the martyrs became the seed of the chur the germinating means of a new generation of pious s

Jesus himself foretold his own death and resurrect the miraculous descent of the Holy Ghost; the destru of Jerusalem, with the signs which preceded it, and events which should accompany and succeed that a judgment. Did not Jesus die at the time foretold, an the manner which he mentioned? and did he not rise the dead on the third day? The soldiers who guarde sepulchre were useless, the Jewish Sanhedrim were founded, the scripture was fulfilled, and the disciples confirmed in the faith. Was not Jerusalem taken, the destroyed, the temple demolished, and the people scatte "What is become," says Josephus, "of our city, which believed to be inhabited by God? It is now demolish the very foundations, and the only monument that is l —the camp of those who destroyed it, which is still pit upon its remains." The apostate Julian, opposed to C tianity, collected the Jews from all countries, and led to Jerusalem to build the temple, and to restore the their former country and greatness. But was he not vented from defeating the designs of Deity? Marcell

a friend of the prince, and a Pagan historian, informs us that "horrible balls of fire, breaking out near the foundation, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen: and that the victorious element, continuing in this manner, obstinately bent, as it were, to repel their attempts, the enterprize was abandoned."

"Thus literally have the prophecies been hitherto fulfilled. Jerusalem has been thus constantly trodden down of the Gentiles,—the Romans, the Saracens, the Franks, and the Turks. Its ancient inhabitants have been expelled and persecuted, and its holy places have been polluted with strangers. The eagles of idolatrous Rome, the crescent of the impostor Mahomet, and the banner of Popery, carried by the crusades, have been successively displayed amidst the ruins of the sanctuary of Jehovah, for nearly eighteen hundred years. And the Jews are still preserved a living and continued monument of the truth of our Lord's predictions, and of the irrefragable truth of the Christian religion."

It is a very remarkable and interesting fact, that many of the prophecies delivered in the Old Testament respecting the Messiah and the Christian religion, were revealed nearly, and some of them upwards of three thousand years ago. The fifty-third chapter of Isaiah was written about 700 years before the Christian era; and, being compared with the facts of the New Testament, was the means of converting the infidel Lord Rochester to the faith of the gospel. Malachi, the last of the Jewish prophets, wrote his predictions about 400 years before the coming of our blessed Lord. "To him gave all the prophets witness;" and, whether in the law of Moses, or in the Prophets, or in the Psalms, predictions are uttered respecting him, and the existence and prosperity of the Christian religion, they are fulfilled with an exactness and clearness which demand the

gratitude and faith of all men. They were kept by the Jews who opposed the Messiah; and many attempts were made by exasperated enemies to prevent their fulfilment; but "why did the heathen rage, and the people imagine a vain thing?"—Heaven held their puerile attempts in derision! The prophecies of Daniel so exactly described the kingdom of the Messiah, and were so exactly fulfilled by the facts of primitive times, that Porphyry, a most virulent enemy of the gospel, was compelled, either to admit the Divine authority of the Christian religion, or to utter what was notoriously false, namely, that they were written after the events had taken place. What will not infidelity do before it will yield to the evidence of gospel truth!

Prophecy is a standing miracle of the infinite knowledge of God; an impressive proof of his searching prescience of the human heart; and a moral and supernatural demonstration of his perfections and providence in ruling the nations of the earth, and of the truth and authority of the Christian religion. What a miracle! or rather what a system and series of miracles, proving the infinite intelligence of God, and the divinity of the gospel. "And this," says Newton, "is not a transient miracle, delivered only upon the report of others, but is protracted through the course of many generations. It is not a miracle delivered only upon the report of others, but is subject to our own inspection and examination, and is open to the contemplation and observation of all mankind; and after so many ages, it is still growing,—still improving to future ages. What stronger miracle, therefore, can we require for our conviction? or what will avail, if this be found ineffectual? If we reject the evidence of prophecy, neither would we be persuaded though one rose from the dead. What can be plainer? We see, or we may see, with our own eyes, the scripture prophecies accomplished; and if the scripture prophecies are accomplished, the scrip-

ture must be the word of God; and if the scripture is the word of God, the Christian religion must be true."

The Divine authority of the Christian religion is attested by the evidence of miracles. A miracle is an event which is above, or contrary to the established laws of nature, and professedly wrought with the design of attesting the authority of Divine revelation. We have abundance of this kind of evidence to prove the Divine origin of the Christian religion. The New Testament contains a history of what Christ and his apostles said and did, and furnishes almost one continued series of the most splendid miracles;—of miracles wrought in the midst of admiring and grateful friends, in the face of inveterate enemies, silenced by the force of evidence, and in the most distinguished places for public resort. These things were "not done in a corner;" nor did the actors in these miraculous scenes ever fear examination, or dread the most rigid inspection. The learning of the world was challenged, the power of the state was defied, the scrutiny of the nations was invoked, the invaluable blessings arising from faith in Jesus were candidly declared, the painful consequences of wilful unbelief were honestly revealed, and all was done with an air of sovereignty, and a feeling of benevolence, which became the messengers of God, and left the world without excuse. Christ and his apostles might say to all;—"we have attested the truth with a kind of evidence which ye cannot gainsay; yet ye will not believe that ye may have life."

The miracles wrought, were in the nature of them very great, in variety extensive, and in number considerable; and they were frequently performed upon persons whose circumstances were wretched and whose diseases were inveterate. Nearly all of them were glorious acts of compassion and benevolence. You sympathize with the afflicted; you mourn over the decrepit and infirm; you feel a consci-

ousness of horror in thinking of persons torn an
with demons; and you shed a flood of tears, w
attachments are severed, and tender relationships
by the power of death. Behold the Saviour g
amidst a mass of incurable maladies, healing all
diseases,* giving sight to the blind, cleansing t
communicating the power of walking to the lam
hearing to the deaf, expelling with a word furiou
bestowing life upon the dead, and at the same time
the gospel to the neglected poor! These were bl
great value to those upon whom they were grac
stowed; they could have enjoyed them by no othe
because no other power could have wrought such
of mercy. Man does not by nature possess dis
compassion and benevolence; and if he had the
working miracles, he would subject the world to h
ness, and tyrannize over its degraded inhabitan
converted or restrained by the grace and power
Jesus "went about doing good." The New T
does not inform us of all the good which was do
way; but the facts communicated, reveal to us
beneficence bestowed by Jesus and his disciples, v
tinguishes the age in which it existed, and the cou
which it was profusely spread. The language o
"Veni; vidi; vinci;" that is, I came, I saw, I co
is applicable to our blessed Jesus; but, while the
of Cæsar were frequently marked with blood, a
guished with misery and death; Jesus "*went ab
good*," giving life and bestowing happiness, and t
enjoyed the triumphs of his heavenly love. Oh! l
sinners, open your eyes; read in the gospel his mi
mercy; and yield your souls to the convincing ev
Divine truth!

* Matthew iv. 23, 25.

Time forbids me to attempt to recount all the Saviour's miracles of mercy; and we must only glance at a few others. He walked upon the sea, rebuked the raging of the storm and the violence of the waves, fed four thousand, on one occasion, and on another, five thousand men besides women and children, with a few loaves and a few small fishes. He gave sight to a man blind from his birth,* and in several instances he raised the dead.† He said to the nobleman, who sought him for the life of his son, "Go thy way, thy son liveth;" and to the Ruler, who sought him for his only child, he kindly said; "Be not afraid; only believe and she shall be made whole;" and when he approached the couch, he said, "Damsel, arise; and she arose, and walked!"

Trace your Redeemer's footsteps to the cross; see his bleeding side, watch his dying agonies; and view the cruel and insulting multitudes, who mocked him. His death was not without its splendid triumphs; its miracles of mercy and of power. He saves a dying wretch in the last agonies of expiring nature; and what was this but a miracle in morals? Amidst the horrid insults of hell; the convulsive sighs of the weeping society of humble disciples; and the mockery and scorn of the infuriated multitudes; the inanimate rocks are rended; the silent graves are opened, many of the saints arise from the dead, and "appear in the holy city;" the vail of the holy temple is violated and rent in twain; and the sun accustomed to shine in all his meridian strength, is covered in darkness at noon day; and at the full of the moon; for darkness covered the land "for the space of three hours." Are all these unmeaning phenomena? insignificant emblems of departed worth and glory? or, are they real and unequivocal attestations, that Jesus Christ is truly the Son of God, and that his religion is Divine. Ye lovers of nature, will ye refuse to listen to its voice, and continue to reject its testimony?

* John chap. ix. † John chap. xi. Luke chap. vii.

Christ was taken down from the cross, when it was quite certain he was dead, having had a spear plunged into his heart; he was buried by the charity of his private friends, in a new tomb, wherein never man was laid; a great stone was placed at the mouth of the sepulchre, and sealed by the chief priests and pharisees; and at their request, a guard of Roman soldiers was set to watch the sepulchre, to prevent the body from being removed. Silence reigns; the varied emotions of many hearts are for a time suppressed; burning desire and ardent expectations are pent up in the bosoms of the saints; and the angry opponents of truth confine their rage and wait in sullen gloom to see the result of his own predictions. The third day,—according to the usual method of calculation in those ages,—arrives; and in the morning, the angel of the Lord rolled away the stone from the mouth of the tomb; the guards were confounded and became as dead men; and Jesus rose in triumph from the gloomy cave. "A great earthquake" breaks the universal silence; bursts the sealed barriers of the tomb; arouses all the civil authorities in the city; awakens the indifferent multitudes; and calls to the sepulchre the affrighted disciples of our blessed Lord. But our Lord is risen indeed! Rumour pretends to reveal the secret; and curiously accounts for the fact. The guard was asleep, and the disciples have stolen him away; but if they had robbed the sepulchre of his precious remains, they could not give him life. Jesus appeared to the woman; repeatedly met with his disciples; ate with them, and conversed with them; Thomas saw in his hands the print of the nails, and thrust his hand into his side; and he "showed himself alive by many infallible proofs." "Five hundred brethren saw him at once;" his disciples witnessed his ascension to heaven; and "a cloud received him out of their sight." Was all this delusion? Are we accustomed to such inventions as these? Can you dispose of such overwhelming

facts without the grossest absurdity? Was the inveterate Jewish sanhedrin duped? An empire deceived? A nation imposed upon? A world blinded by a few obscure men of Galilee? and were all these parties imposed upon, not by a set of fine spun theories, and a system of metaphysical jargon, but by stubborn facts, which are obvious to the smallest capacity, and capable of being known by the most illiterate? That man who can seriously and deliberately resist the proofs of divinity which these facts unfold, labours under a fatuity of mind, which nothing but a moral miracle can effectually cure!

What will you, who oppose the gospel, do with this kind of evidence? You may call Christ an impostor, the book "a cunningly devised fable," the apostles wild fanatics, and say, that revealed religion is a system of "incredible tales." You may say that saints are "hypocrites;" that the ministers of religion are "the enemies of mankind;" that "the religious world is full of irrationalities and absurdities;" and that Mr. Owen is "a Redeemer" and "the true Messiah." You may say all these foolish and wicked things; but do be sober-minded, leave off your abuse and fondness for metaphysical theories. Examine, I entreat you, the facts of the New Testament—facts which attended the life of Christ, honoured his ignominious death, and shed an inexpressible glory upon his resurrection. Look at the miraculous facts, which were continually coming into notorious existence under the power of his hated and persecuted disciples—facts which emblazoned the day of Pentecost, and published the gospel through all the region round about; and facts, known both to friends and foes, which attended the whole history of evangelical truth, in different places, in primitive times. In the prospect of death and eternity, I beseech you to examine these facts, and the unquestionable evidence by which they are supported. If you remain

after all, the deliberate opponents of the Christiar —a system of truth, of holiness, and of benevoler have more scepticism of mind, and inflexibility of ment, than are common to men; and are you not ir to the highest degree of evidence which can be attest a revelation from God? "Beware, there that come upon you which is spoken of in the pr Behold, ye despisers, and wonder, and perish: fo a work in your days, which ye shall in no wise though a man declare it unto you."*

Another proof of the Divine authority of the religion will be found,

3. *In the system of doctrines and moral precepts revealed in the gospel.* The existence and perfection his moral government; and the spiritual worship the duties which we owe to God; the immortali soul; and the future states of rewards and puni are all taught us with clearness and enforced by an which we cannot justly question. The Divine c mysterious incarnation, moral perfections, atonin and the miraculous resurrection of our blessed L revealed in a manner the most instructive; and accompanied with attestations, which are calculate vince every gainsayer, of the Divine origin of the religion. The depravity of human nature, is tau foundation truth. Repentance towards God, the for of sins, justification by faith, and sanctification by t Spirit, are faithfully declared as absolutely necessa known to make us holy that we may be happy. While rines of the Christian religion are adapted to the mor and actual condition of mankind, the precepts of th are not less calculated to secure the happiness and h of the whole human family.† If we renounce the

* Acts xiii. 40, 41. † See pages 158, 159, 200—202 of this

from whence are we to obtain a true knowledge of right and wrong—a correct definition of virtue and vice—to guide our inquiries, and direct our actions? Are we not left to feeble reason, to mere conscience, to the changing laws and customs of society? and are not these uncertain and inefficient? The gospel, therefore, is not only our safest guide; but it produces moral character, and gives superior and infallible precepts to secure the most perfect moral principle and conduct.

"So let our lips and lives express,
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

The doctrines and precepts of the gospel perfectly harmonize, and mutually operate to produce the same moral result. The belief of the former is needful to secure a practical regard to the latter, and in proportion to the strength of our faith, will be the energy and consistency of those principles, which form the essential elements of good moral character. The moral precepts of the gospel respect our duty to God and our neighbours, and embrace also, all the social and civil obligations of human existence. No relationship is neglected; no sin is overlooked; every duty is enjoined; every interest is secured; every vicious principle is condemned; all our thoughts, words, and actions are embraced; all evil ones are denounced, and good ones encouraged by the most solemn sanctions—the rewards and punishments of the eternal world. If the all-seeing eye of God, and our accountability to him; if our being made amenable to his righteous law, and our liability to its curse; if the securing of our interest by the blood of atonement and the enforcing of moral perfection by his dying love and perfect example; if the offer of heaven through faith, and the threatening of hell for unbelief;—if these things do not check and subdue vice and promote and secure obedience, are we not imper-

vious to every rational argument? stubborn amidst the full blaze of evidence to enforce moral principle and practice? hardened against every good motive and holy influence? and are we not likely to perish in our own corruption and be subjected to the worm which never dies, and the fire which is not quenched? The history of the world, the experience of ages, the faithful records of conscience, the various instances of gross hypocrisy and inconsistency, and the fearful results of infidelity,—all answer, yes! yes! our redemption is unattainable! our moral perfection is impossible!

Love is the essence of the Christian religion, and the sum and substance of the law. Supreme love to God who created us—love to Christ who died for us—love to the Holy Spirit whose office it is to renew us—love to our neighbour who may need our sympathy—love to our country and to all mankind;*—and this love is infused and constrained in its operations by the dying love of our blessed Lord. "We love him, because he first loved us." "Love is the fulfilling of the law."

> "Talk they of morals? O thou bleeding Love!
> Thou maker of new morals to mankind,
> The grand morality is love of thee!"

It is natural to love friends, and for friends to love us. This is the virtue of heathens, and infidels may do the same. We are exhorted to love the brethren, because they are "begotten of God;" but this can only be done by truly pious persons. But if ye only "love them who love you, what thank have ye? even publicans do the same." Christians are exhorted to "speak evil of no man," to cherish no spirit of retaliation, to bear no malice, to forgive those that trespass against them as they expect to be forgiven, to pray for those who despitefully use them, "to seek peace" and to be "peace makers," and to love their enemies."†

* See pages 203—205 of this Volume. † Read Romans chapter xii.

Patience in suffering, courage in danger, fortitude in adversity and persecution, and confidence in death, are enjoined by the precepts and examples revealed in the gospel;* while the grace and strength of Christ become sufficient for the truly pious amidst the calamities of life, the agonies of dissolution, and the solemnities of the judgment day. Behold the excellency of the gospel!—but where is the perfection of infidelity? where are its splendid virtues? its heroic deeds? its moral triumphs? or its victories over death to be found? Search the records of those who have lived, or the memoirs of the dead; and what have been the results of infidelity? You will discover "dwarfish virtues," and "gigantic crimes;" and have to stand by the dying beds of men, who have left the world in sullen gloom—"taking a leap in the dark;"† or sporting in merriment and cracking jokes, very unbecoming an intelligent and immortal being;‡ or cherishing disgusting vanity and bold presumption; § or in all the agonies of a violent despair.‖ What an affecting contrast to the holy lives and happy deaths of the truly pious!

Infidelity has a tendency to engender pride, ambition, selfishness, cruelty, and sensuality—evils the most congenial with depraved nature, and the most destructive to social happiness;¶ but the gospel forbids the existence of every unhallowed principle, and curbs and restrains the fury of the passions. It requires humility without meanness, meekness without timid servility, carefulness and economy without corroding anxiety, regular order and firm domestic and civil government without unkindness and partiality, purity without mysticism, justice without revenge, benevolence without prodigality, self-denial without austerity, and temperance

* Read Hebrews chapter xi. † Hobbes. ‡ Hume. § Rousseau. ‖ Voltaire; Thomas Paine; and Altamont. For many others see Simpson's Plea for Religion. ¶ See pages 164—167 of this Volume.

in all things without the sordid parsimony of the miser. This is the "excellent way," "the good old way; walk ye in it." Then "being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Such is the morality of the gospel—simple in its enactments and sublime in its results—a morality, arising from a true and lively faith in Christ Jesus, which infuses into our souls a vital principle to guide our thoughts, govern our words, and purify our actions, always producing good works,* making us to grow in favour both with God and good men, and giving us a moral meetness for heaven. This is the morality which would give loveliness and happiness to every family; peace, union, and prosperity to every Christian church; a right form, spirit, character, and strength to all civil government—making magistrates the ministers of God, "for the punishment of evil doers, and for the praise of them that do well;"—and, in a word, it would harmonize the world, and give happiness and peace to the universe.† Can you doubt the Divine authority of the Christian religion?—a religion founded in truth, accompanied by its splendid apparatus of prophecies and miracles, exhibiting a system of moral perfection superior to all others, and which, if believed and practised, would "fill the whole earth with the glory of the Lord?"

Allow me now to attempt,

II. *To expose the deceitful and pernicious philosophy of Owenian infidelity.*

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after *Christ.*" Infidel Socialism is deceitful in its reasonings, nature, and doctrines, and vain in its efficacy to accomplish the end which it proposes. It

* Read James, chapter ii. † Read Matthew, chapters v. vi. vii.

is a scheme of morals and religion, which is suited to the men who have invented it—to men who are unable to comprehend or teach the character of God, or the duty of mankind. It is such a system, as accords with the principles and practices of its disciples, who are irreligious and sceptical, and is calculated, not to renew the heart and reform the life, but to gain adherents by quieting conscience, soothing guilt, flattering lust, and justifying crime. "Beware, lest you are spoiled," vanquished, and become a prey to the deadly enemy, who seeks the ruin of your souls, while pretending to promote your temporal and social happiness. It is a scheme of "vain deceit," and fraught with delusion, danger, and ruin. In proving to you that Owenism is a system of infidel and deceitful philosophy, I wish you to observe,

1. *His vain assumptions, his irreligious views, and his spurious charity.* Owen assumes, that all Divine worship is "a human device," "proceeding from ignorance," "opposed to the feelings of every conscientious mind, and destructive to the faculties of those who are trained in the practice of it." He insinuates, that we have no religion "founded upon facts," and that it is "impossible for men to be formed into rational beings, until all such worship ceases." The "most sublime duty that man can perform to himself and all intelligent existence," is, "to worship the supremely good principle of our nature;" yet all may "worship a first cause in any form or manner agreeable to their consciences;" and, as "moral truth consists alone in the thoughts, feelings, and convictions of a man's own mind," of course, all religions are alike, and all kinds of moral conduct are right.* The result is, that he recommends "a pure charity for the feelings, thoughts, and conduct of all mankind, and friendship and kindness for the Jew and Gentile," without any

* Social Bible, pages 12, 13, 15.

regard whatever to the nature of their religion, or the character of their morals. Such a kind of charity is a connivance at sin, "a bull for indulgences," a toleration for every kind of wickedness, and an indemnity for every crime. All truth, religion, holiness, and morality might be driven out of the world by this species of cruelty, for it is not charity, but "Satan in the habiliments of Gabriel."*

The "order of the priesthood is a satanic institution," "the curse of mankind," and must be terminated for ever." In Owen's community there are to be no "priests," "lawyers," nor "physicians," and every form of "civil government," as at present constituted, is denounced as ruinous to the interests of mankind.† Will not these quotations convince you, that Owen's scheme is a gross system of deceitful and infidel philosophy? It contains proposals "for exterminating Christianity, natural religion, the belief of a God, the immortality of the soul, and moral obligation; for rooting out of the world civil and domestic government, the right of property, marriage, natural affection, chastity, and decency;‡ and in a word, for destroying whatever is virtuous, refined, or desirable, and introducing again universal savageness and brutism. All this is to be done, under the pretence of enlarged philanthropy, and of giving mankind liberty and equality. By this mask is carefully concealed the true end, which is no less than to reduce the whole human race under a complete subjugation to these philosophers; a subjugation of mind as well as of body."

The principles of infidel Socialism involve,

2. *The destruction of all religious truth, and moral distinctions among mankind.* Hobbes says that "all religion is a ridiculous thing." Lord Shaftsbury asserts that "salvation is a ridiculous thing." Chubb says, that "all reli-

* James's Christian Charity, pages 10—29. † See Owen's Six Lectures. ‡ See Lecture v. of this Volume.

gions are alike." Mr. Owen says, all Divine worship is "a human device," and men may "worship a first cause" how they please, though it be "unknown," and may be "matter." On these infidel principles all moral conduct, and all religions are "equally estimable, equally rational, equally useful;" and that "the religion of Carthage, and of all other heathen countries, which demanded and sanctioned the butchery of human hecatombs; the religion of Egypt, which prostrated millions of reasonable beings before a calf, a cat, a crocodile, a duck, a frog, a rat, a leek, or an onion; the religion of Babylon, of Paphos, and of Hindostan, which prostituted annually, as an act of solemn public worship, virgins and matrons innumerable, to the casual lust of every traveller, or to the stated brutism of a herd of lechers, selected for pollution; that the worship of an adulterer, a strumpet, a butcher, or a thief, is the same with the pure and spiritual worship of the infinite and eternal Jehovah, the only great, the only wise, the only good; and with the religion which prompts "to love him with all our heart and soul, and our neighbour as ourselves." While Owenism repudiates all existing religions; it proposes that every man shall become his own god, for "the most sublime duty, which man can perform is to worship the *supremely good principle* of his nature." Thus self becomes his idol, irreligion his theme, irresponsibility his excuse for crime and quietness for conscience, and death his gloomy region of eternal sleep. What gross deception and infidelity!!

On these infidel principles, you have no safe, certain, or infallible rule of moral action; but you are left entirely to the vain delusions, the corrupt principles, and changing practices of a polluted world. You may be a selfish Jew, a sensual Mahommedan, a superstitious Hindoo, or a worshipper of demons, according to the state of the people among whom you may happen to dwell. Behold the dreadful

result of renouncing the gospel, and embracing the pernicious principles of an infidel creed.*

If iniquities prevail, and atrocious crimes are committed in a Christian country, where law restrains, and real religion exerts a wide and counteracting influence, what would human depravity do, if these restraints were removed! It might not assume the gross forms of idolatry and superstition—the people might not become savages where so much light existed, but it would reduce society into a more hopeless state, by originating every form and degree of obstinate infidelity. Let the infidel have his wish, by consuming the Bible to ashes, banishing the Christian religion from the world, uprooting the bonds of morality, and allowing all men to live according to the course of depraved nature; and a scene is at once presented which overwhelms mankind in present wretchedness, and gives the vivid and horrid prospect of final perdition. You might sing with streaming eyes, the lamentable yet appropriate language of the amiable Doddridge:—

"See human nature sunk in shame;
See scandal pour'd on Jesu's name;
The Father wounded through the Son;
The world abus'd; the soul undone.
See the short course of vain delight,
Closing in everlasting night;
In flames that no abatement know,
Though briny tears for ever flow."

The principles of Owenism are false and deceitful, because,

3. *They are opposed to man's moral nature and condition, make no provision for his salvation, and offer a substitute which is inefficient.* Man is a religious being, that is, he is capable of possessing religious knowledge, performing religious duties and exercises, and enjoying religious blessings and hopes. Observation, experience, and the histories of

* See Lecture iv. pages 220, for Owen's remarks upon moral truth.

all ages and nations reveal the fact, that there is in man a religious tendency. Amidst civilized nations, and even barbarous tribes, to whom the Bible is unknown, you will find sentiments, forms, convictions, or practices of a religious kind. Even infidels are not always proof against the power of conscience; for while they can live in stubborn unbelief, or sensuality, many of them die weeping over their folly, blaspheming their Maker, or brooding over their future destiny in sullen gloom. On what ground then can the infidel Socialist say, that religion is "opposed to man's feelings," when man has in every age and nation cherished religious feelings and convictions, and almost every where originated religious forms. Nor is it true, that the religion of the Bible is "destructive" to man's rational enjoyment; it is only false religion, and infidelity, which inflict misery upon mankind. Such a system of misery and moral ruin is infidel Socialism.

The doctrines of the gospel are adapted to the moral nature and condition of man. The first Lecture proved to you the depravity of man, and the second Lecture explained to you the nature of man's constitution. Read attentively the doctrines of the gospel, meditate upon the provisions which are made for your salvation, study the requirements which are urged upon your conscience, look at the grounds upon which the appeal is made, recognize the object which it proposes, the wrath which it warns you to escape, and the heaven which it reveals as the end of your faith; and then summon conscience to give its verdict. Will not the gospel suit your moral nature? will it not agree with your moral condition? will it not supply your pressing wants? will it not provide an atonement for your sins, whose efficacy can remove guilt and wash away your deep pollutions? will it not gratify and expand your desires for immortal bliss? You are sinful; you are condemned; you cannot reject this truth;

but the gospel reveals the Saviour, through faith
you may obtain the great and eternal salvation.
not find in your moral constitution a spontaneous
to these blessed truths? Constrained by the love
tation of the gospel, and urged by the wretchedne
moral state, you exclaim;—"it is true! it is tru

Examine attentively the palpable deficiencie
infidel philosophy which leaves all mankind to the
of reason, and bewildered in the mazes of a met
confusion. She leads you into the walks of na
leaves you to gaze upon your offended Maker in
lence, in profound amazement, or in agonizing des
gives you no solid hope of mercy: or she tells yo
no God, no providence, no virtue, no soul, no futu
that all which you see, hear, and feel, is a dark
which time has never explained, and which will
be buried amidst the impenetrable secrets of natu
lost oblivious night. But perhaps, she tells you, a
in the light of nature, all is as clear as the sun,
not the Bible to instruct you, yet mark her falsel
helplessness. She confesses you are a sinner; yet
vides not a Saviour; she sees your misery and lar
but she has not yet determined, after the lapse of ag
is the chief good, the true source of happiness for s
man. She sees you burdened with guilt, wants you
it, but you cannot; informs you that what you
science is "artificial and manufactured by priest
you cannot believe her; yet, though she would v
rob you of all religion, she provides no substitute
sins, no sacrificial victim for your crimes, no adequat
ment for your iniquities, no fountain of blood to cle
from all moral defilement; no rock of salvation o
you can shed the tears of penitence with the full exp
of being justified and made happy. Indeed the cro

no part of her infidel creed; she indignantly refuses to admit the doctrine of atonement, which God in infinite mercy has provided for ruined man, and would ferociously rob you of "the pearl of great price," the only germ of real happiness, and the only hope of immortal life.

It is worse than folly to say we do not need a sacrifice. The history of the Jews, the religion of all nations, and the pressing necessities of guilty man, all recognize the necessity of an atonement. Human, or animal sacrifices have been offered by all nations to atone for felt transgressions, to appease offended deities, to regain the favour of the gods, and to prepare the soul for the blessings of a future state. Mere reformation will not satisfy conscience, repentance will not cancel old crimes, promises of amendment will not eradicate sinful propensities, and perfect virtue is not attainable in this life. Besides, how do you know, but judging from the analogies of nature—the thunder's roar,—the lightning's vivid flash,—the volcano's liquid fire,—that God may visit you in his justice and devour you in his wrath? Without the gospel, all is dark uncertainty, sullen gloom, or raving despair! What a pitiful system is infidelity,—its deficiencies are as palpable as its absurdities and falsehoods!

A knowledge of nature and her laws, independent of God and without religion, is a poor substitute for the gospel; yet this is the only substitute, which Owen provides for the permanent and perfect happiness of man. Suppose you could have "all knowledge," and "understand all mysteries," you would be as "sounding brass, or a tinkling cymbal," without the knowledge and love of Christ. Had you a complete knowledge of matter and mind, of your own mysterious nature, and of external nature, and all her varied laws; what have you gained? You have only obtained knowledge, which may give power to enable you in some

instances to guide and conquer nature, and make it subservient to the good of mankind; but mere natural knowledge is not virtue, nor does it communicate happiness, or impart moral principle, or a disposition to obey God, govern the passions, and love mankind.

The records of ages, the states of many nations, and the profligate lives of many knowing men are convincing proof that the light of nature is insufficient. Besides, from a knowledge of nature, you can obtain no information how God can forgive sin; or how the wrath which you dread can be averted; or how the moral disease which rankles in your bosom can be cured; or what shall become of your immortal souls. Take three affecting proofs from the lips of *learned* but dying infidels. Hobbes was haunted with tormenting reflections, and observed, "I am about to take a leap in the dark." Gibbon said, "when I consider all worldly things, they are all fleeting; when I look back, they have all been fleeting; and when I look forward, *all is dark and doubtful.*" Voltaire, whose conscience was roused to fury, seems to have had a sight of his approaching ruin. "Doctor," said Voltaire, "I will give you half of what I am worth, if you will give me six months' life." The doctor answered, "Sir, you cannot live six weeks." "Then," replied Voltaire, "I shall go to hell, and you will go with me." That it is a scheme of deceitful and infidel philosophy, observe,

4. *The fallacious manner in which the Christian religion is treated, and the general character of its own acknowledged adherents.* How will the infidel Socialists treat the statements of these Lectures respecting the excellencies of Christianity? Will they *absolutely* deny them? No; because that would require either honest principle to act consistently with their creed; or humility and self-denial to yield to the truth as it is in Jesus. These are qualities which "unchanging nature,"—stern necessity—has not yet

imparted to them. To say the least, they are ungenerous in their mode of attacking Christianity. They will allow you to say, what you please, respecting the excellencies of the Christian religion, and the social principles and practices which the word of God requires; they will even admire the enchanting and attractive picture, and run away with it in their bosoms; and, holding up some parts of it to the community; they will exclaim, "these are the principles of our new social system! *we only* possess true and practical Christianity!"

How is this cunning and ungenerous trick done? Not by grappling with our arguments and proving them to be false! Not by exposing our principles and showing them to be pernicious? Not by a rigid investigation of the evidences of the truth and excellency of the Christian religion and detecting their weakness! Not by digging to the root of the tree, which God has planted for the healing of the nations, and revealing to the community the rottenness of its core, and the unsoundness of the ground in which it professes to flourish so luxuriantly! No! No! This is a task too mighty for their mental grasp! Voltaire cried, "Crush the wretch!" meaning the Saviour, but he still lives "to save to the uttermost, all that come unto God by him." The foundation is too firm, the trunk of Christianity is too sound, and many of its branches are too vital, both for the teeth of time, and "the cunning craftiness" of infidel Socialists; but they do what any tyro in learning can do, or any novitiate in infidelity is able to perform. They rake up all the lamentable abuses of religion, and the glaring and numerous inconsistencies of professors; and, carrying them round the country, they hoist the flag of social reform, with this motto, painted in large letters upon it, namely, "these abuses and inconsistencies, constitute the religion of the old immoral world." "Thus infidelity is the joint offspring of

an irreligious temper, and unholy speculation, employed, not in examining the evidences of Christianity, but in detecting the vices and imperfections of professing Christians."

In dwelling upon this fruitful topic, they rise to the top of the old religious tree, or perch upon some of its extended and feeble branches; and, trembling for their own safety, they cry out, as it were, in the most moving strains—Are not some of the stems dying? are not some of the branches withering? are not some of the blossoms nipped in the bud? are not the caterpillars eating the fruits which are falling off? therefore, seeing all these effects have taken place, there must exist a cause;—the tree is unsound at its core. We must plant a new social tree, amidst the perennial springs of nature, whose virtues will effectually, and of necessity, heal every malady, and whose spreading and never-withering branches, will give social enjoyment to all the future generations of mankind!!

Who does not perceive the fallacy of such reasonings? While the evidences of Christianity remain unanswered and impregnable, and the gospel is displaying its moral and experimental triumphs around us at home, and abroad among savage tribes, who does not perceive the folly of such proposals? While the statements of these Lectures, concerning the ravages inflicted by infidelity and irreligion, are tingling in your ears, can you admit the revolting scheme of atheistic Socialism, as the only panacea to cure the moral diseases of mankind?

The method of attack is not only fallacious but unjust. Professed Christians, we know, have excited the prejudices of infidels; furnished them with weapons to oppose the truth; and, unbelievers, unfairly availing themselves of these inconsistencies, have virulently laboured to destroy Christianity itself, by making it responsible for the weakness or wickedness of unholy men. But Christianity has

nothing to do with the erroneous principles and loose practices of professors, except to condemn them. What has she to do with the corrupt doctrines, worldly ambition, and unholy lives of *some* of the priesthood, except to denounce them as hypocritical pretenders to sanctity? What has the Christian religion to do with the persecutions of bigotry, and the cruel exactions of intolerance, except to declare that all such practices spring from the lusts and selfish passions of men, for which they will be condemned? The gospel recognizes no ecclesiastical incorporation with the civil power;—she wields no sword of state over your heads, but solemnly avows that the Saviour's "kingdom is not of this world." What has our holy religion to do with the oppression and tyranny of professedly Christian princes? the injustice of magistrates? the inhuman butcheries of warriors? the unfeeling conduct of some parish officers? the unmercifulness of cruel landlords? the selfishness and monopoly of British merchants? or the worldly conformity and low morality of some pretenders to piety? Does she not condemn all sin? and are not some of her heaviest woes pronounced against every species of hypocrisy? Does she not refuse to acknowledge, as the disciples of Jesus, any except such as possess "the mind of Christ," and "walk worthy of their high vocation?" Yet the inconsistencies of Christians are the topics upon which infidels dwell, and by which they *unjustly* attack the gospel itself!

I say *unjustly* attack the gospel itself; for which of the doctrines, and which of the divine precepts, gives any countenance to these unhallowed practices? Not one can be found. You act an unmanly and irrational part in opposing religion, by a reference to practices which you KNOW are prohibited and disowned by its own authority. You have taken up the argument on the wrong ground. Your weapons of opposition to the truth are directed by a lynx-eye,

but held by a *nerveless* arm. Instead of injuring, they tend to purify the church, while they betray, on your part, the existence of motives and principles, which afford strong presumptive evidence of the falsehood of infidelity. Where do backsliders—persons who have broken religious vows and violated principles—find a vain refuge? Where do the careless and profane find a pitiful and deceptious shelter against the virtuous displeasure of the pious, and the tormenting pangs of a guilty mind? Where do apostates, expelled from the church for heresy in doctrine or immorality of conduct, find a hearty welcome and a friendly embrace? Among infidels! the school of corrupted youth! the forum of many a fallen professor! and the rendezvous of multitudes of voluntary outcasts from happiness! Cannot "infidel Socialism" boast of having a number of eloquent advocates, who once belonged to different sections of the church of Christ? Is this a proof of superior virtue? or an alarming evidence of departed worth—a degraded fall? Let not passion, or vanity, but conscience decide! Are good character and a strict regard to all the relative duties of life required from those who embrace infidelity? The purity of the gospel becomes more resplendent, and the corrupt tendencies of infidelity are more than verified by the contrast which these facts develope. Pious persons are led, therefore, to fear that the principles of infidelity are extremely loose—that you allow your adherents to live and act as they please in morals—and that you oppose the gospel, not because it is a system of falsehood, but because it requires humility, purity, and self-denial. Are these conclusions correct? Do you "love darkness rather than light, because your deeds are evil?" The motive is corrupt; and your position is perilous! Let conscience arrest your progress; let the truth of God restore your understanding; and, oh! let the cross of Christ heal the wounds which *infidelity* has inflicted!

"This is the time, no more delay,
This is the glorious gospel day;
Come, guilty sinners, at his call,
And live to Him who for died all."

Infidel Socialism thus condemns itself; for "every tree is known by its own fruit." "The champions of infidelity have much more reason to be ashamed than to boast of such converts. For what can be stronger presumption of the falsehood of a system, than that it is the opiate of a restless conscience; that it prevails with minds of a certain description, not because they find it true, but because they feel it necessary; and that in adopting it they consult less with their reason than with their vices and their fears? It requires but little sagacity to foresee, that speculations which originate in guilt must end in ruin." They seek to destroy the Christian religion, but what can be their reasons? "Having nothing to substitute in the place of religion, it is absurd to suppose that, in opposition to the collective voice of every age, country, and time, proclaiming its necessity, solicitude for the welfare of mankind impels them to destroy it. To very different motives must their conduct be imputed. More like conspirators than philosophers, in spite of the darkness with which they endeavour to surround themselves, some rays of unwelcome conviction will penetrate, some secret apprehensions that all is not right will make themselves felt, which they find nothing so effectual to quell as an attempt to enlist fresh disciples, who, in exchange for new principles, impart confidence, and diminish fear. For the same reason, it is seldom they attack Christianity by argument; their favourable weapons are ridicule, obscenity, and blasphemy; as the most miserable outcasts of society are, of all men, found most to delight in vulgar merriment and senseless riot." Lord Shaftesbury vainly, and falsely remarked, "that ridicule is the test of truth." "Render," said Voltaire, "those pedants (divines) as

enormously ridiculous as you can. Ridicule will do every thing. It is the strongest of all weapons. A *bon mot* is as good a thing as a good book." The infidel Socialists adopt the weapons of ridicule and contempt; but against what are their poisoned arrows directed? against all religions as so many "geographical insanities;" and against the gospel as "a childish story." That cause must be unjust, that doctrine must be false, and those principles must be pernicious, which require declamation instead of evidence, wit instead of argument, and ridicule instead of reason to support them. Passing strange! no doubtful proof of folly, or of guilt! when men arrogantly attempt, by the shafts of derision, to decide questions which involve the salvation of souls!

It now remains only to call your attention to a few concluding remarks. In doing so, I would exhort Christians to be consistent; young persons to be cautious; and unbelievers to pause and examine.

1. *Let Christians be consistent.* Maintain a good character, a holy conduct, and be known to all as "living epistles" of the power of gospel truth. Be filled with all the graces of the Spirit. Be "partakers of the Divine nature," that you may be able to give to him that asketh you, "a reason of the hope that is in you." Give yourselves to prayer, to attendance on the Christian ministry and other means of of grace, to reading the scriptures, and the works of pious authors. Educate your children in the faith, bring them up in "the nurture and admonition of the Lord," and guard them against the pernicious influence of wicked examples. Be kind to your neighbours, and seek their salvation. Love all good men, pray for the careless, and do all you can to bring sinners to Christ. Cleave to Jesus with purpose of heart, love his precious cause, and support all institutions for the instruction and happiness of man. By infidelity

nothing is gained; but every thing in religion and morals is lost,—and lost for ever. By Christian conduct you lose nothing, and gain every thing worth possessing. You enjoy the favour of God, a good conscience, the friendship of the pious, a happy life, a peaceful death, and a glorious immortality. "For to me," says the apostle Paul, to "live is Christ, and to die is gain."

These are "perilous times." "Now we live if ye stand fast in the Lord." We exhort you to "withstand in the evil day, and, having done all to stand." Have "your loins girt about with truth," and "take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "Fight the good fight of faith," and "lay hold on eternal life." Be faithful to conscience, and the solemn claims of real religion. "Be thou faithful," says Jesus, "unto death, and I will give thee a crown of life." Cherish the sentiments of the following verses of poetry.

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.

Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last!"

2. *Young friends! guard against every form and pretext of infidelity.* "Be not deceived." "Be sober." Let not vanity, pride, passion, or sceptical independence lay the foundation of your ruin. Never be guided in your opinions respecting religion by an apostate; never yield to the pernicious doctrines of infidelity. Guard against bad company,* for "a companion of fools shall be destroyed." Associate with the wise and virtuous, and employ your talents in doing good. Would you improve your mind, perfect your cha-

* Read the first Psalm and the book of Proverbs.

racter, enjoy real happiness, and be prepared to meet your Judge? "Remember your Creator in the days of your youth," embrace the gospel, and live a sober, righteous, and godly life.

Let the following illustration teach you to guard against the misery occasioned by infidel principles. "There is one thing," said a professed infidel to one of his companions in sin, "which mars all the pleasures of my life." "Ah," replied his companion, "what is that?" "Why I am afraid the Bible is true. If I could but certainly know that death is an eternal sleep, I should be happy: my joy would be complete. But here is the *thorn that stings me!* This is *the sword that pierces my very soul!* If the Bible *be true*, I am lost for ever. Every prospect is gone, and *I am lost for ever.*"

In these Lectures, I have set before you life and death, falsehood and truth, infidelity and the Christian religion. What will you do? which will you choose? will you have religion and heaven? or infidelity and ruin? Do not halt between two opinions! Do not make excuse, and trifle with your eternal interests! Now decide; for time is flying, death is approaching, and eternity will fix your destiny! Your days may soon be numbered, and your heaven enjoyed, or your hell endured! May you live a life of piety, die in peace, and be prepared to meet your Judge!

3. *Let unbelievers pause and examine.* You renounce a religion which is founded upon facts, acknowledged to exist by Jews, pagans, and infidels in primitive times;—a religion, accompanied in its establishment by a splendid system of prophecies and miracles to prove its Divine origin;—a religion, characterized by excellencies which none can justly dispute, and which would harmonize and bless the world, unfolding the perfect character of its Founder, and a complete scheme of morals, which even Chubb and Rous-

seau highly praised;—a religion which makes known the only plan of salvation through faith in the sacrificial death of Jesus, suited to our moral nature and condition;—and you reject the only religion, which gives to man a distinct and certain pledge of eternal life. Does not such conduct involve a high degree of temerity? You see what you reject —what you lose—life, happiness, and heaven! What do you embrace? You embrace a scheme, which is founded upon vain assumptions and "probable conjectures," in which "a first cause is unknown," and may be "matter," without intelligence and moral government;—a system in which man is "a living machine," "a creature of circumstances," whose convictions and actions are all necessitated;—a plan of regeneration in which man is required to change every thing, and yet is told he can do nothing;—a rule of "moral truth," in which man becomes his own tribunal and his judge, which can only have a tendency to inflame passion, produce immorality, and ensure misery;—and you unhappily believe a system which is opposed to the moral nature and condition of man, and leaves him to perish like the kindred brute; for his "organization returns to the general elements to give new life to new compounds, and to reanimate improving organizations." What can you think of a scheme in which "death is considered simply as a change of one organization for others?" How can you believe that *dead* bodies can give "new life to new compounds?" How can you suppose that such a transmigration of *dead* bodies which is more absurd than the pagan transmigration of souls, "forms the future life eternal to which *probably* there will be no termination," when you have natural, moral, and Divine proof of the immortality of the soul! Compared with the Christian scheme, are not such notions eminently absurd? You reject "the pearl of great price" by which you lose every thing, and you embrace a shadow by which

you gain nothing; or rather, do you not take the cup of poison, by which, being allured to drink its bitter draught, you are likely to be ruined for ever? "How shall we escape if we neglect so great salvation?" "Search the scriptures," gladly receive the evidence of truth, embrace the gospel, and you may be saved.

"Within this awful volume lies
The mystery of mysteries;
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne'er been born,
Than read to doubt, or read to scorn."*

"What surprises me," says Saurin, "what frightens me is, to see a diminutive creature, a contemptible man, a little ray of light glimmering through a few feeble organs, controvert a point with the Supreme Being; oppose that intelligence, who sitteth at the helm of the world; question what he affirms, dispute what he determines, appeal from his decision, and even after God has given evidence, reject all doctrines which are beyond his capacity! Enter into nothingness, thou mortal creature! What madness animates thee? How darest thou pretend, thou who art but a point, thou whose essence is but an atom, to measure thyself with the Supreme Being, with him whom the heaven of heavens cannot contain?"

My fellow-sinners, I now conclude. You unhappily oppose Divine revelation; you question the Divine testimony which God has given of his Son; you dispute with your Maker; and you refuse to accept the remedy which his love has provided. Pause, I beseech you; and look at consequences! You are guilty; but without the gospel you

* These impressive lines were written, it is said, by the distinguished, but infidel and unhappy Byron.

have no deliverance! You are condemned; but no acquittal! You are unhappy; but no mercy! Lost; but refuse redemption! Exposed to ruin; but no city of refuge in the light of nature! You will not believe, unless you have evidence which the subject cannot admit; and which you should not require. This disposition of mind will limit your knowledge; prevent your conviction; deprive you of all real rational enjoyment; lead to moral misery, and final perdition. Except you embrace the truth, and abide in the faith, "ye cannot be saved."

"Flee" then "from the wrath to come!" "Turn ye to the strong hold, ye prisoners of hope!" The gospel is "glad tidings of great joy." Christ is the rock of eternal ages. Depend on that rock, and you are secure! He is a fountain of blood to "cleanse from all sin." In Christ, you may find eternal rest to your wearied soul. Believe the gospel; and then you will be able to say with the Christian:—"I have found at last where satisfaction may be obtained; and I have only this one thing to do, to bend all my powers to the attainment of the heavenly rest. Happy discovery! Welcome tidings! I now know which way to turn my eye, and to direct my pursuit. I shall no longer spend myself in dubious toilsome wanderings, in anxious vain enquiry: blessedness is here; I have found it, I have found it!" Amen.

APPENDIX.

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"THE tree of the knowledge of good and evil," was appointed symbol of life or death. Do not *eat of it*, thou shalt live; eat of it, and thou shalt die. The *life* happiness of our first parents depended upon obedienc the will of God. Was this unreasonable? Their virtue tested by a single prohibition; and when you think of authority of God; the blessings promised, and the threatened, was not this prohibition merciful? The ol was *known* as a test of obedience, the law was promulg power to obey was possessed, and "the name of the was a warning to them," consequently their obedience voluntary, and their rebellion was wilful. Punishment inflicted for disobedience to a well-defined law, accompa with the highest sanctions, namely, life or death. By t gression, man entered on that day into a dying state, ultimately became subject to the final cessation of his mal functions. "The day that thou eatest thereof shalt surely die"—*a death thou shalt die*, or *dying thou die*,—enter into a dying state, and continue in it until and body are separated.

Thus the covenant in Eden was broken, and the di sation ended with forfeited life and commenced with ce death. Forgiveness and restoration to the Divine fa

were the objects of the new covenant of mercy, which required an atonement, and without which, after the fall of man, life and happiness could not be regained. Merciful reasons existed, why our first parents were prevented by a "flaming sword" from rashly approaching and eating of "the tree of life." In the spirit of deep repentance and genuine faith, the guilty were to receive complete redemption through the promised Messiah, who, being himself the true tree of life, and "the Lamb of God," should atone for transgression, "regain the blissful seat," open "the way of life," and the kingdom of heaven to all real believers. These views clear away many difficulties, throw a light on the patriarchal dispensation, shed a glory over the Jewish economy, and will reveal the harmony and consistency of the gracious dispensations of Deity, from the fall of man until all the trophies of redeeming love are gathered.

This narrative has, however, long been the butt of infidelity; and the infidel Socialists have made it the subject of ridicule and banter, but on what ground? The "eating of an apple" seems to your wisdom an offence too small to be followed by such awful results; but have you not philosophy enough to know, that "the eating of the apple" was not *the cause* of man's fall? Was not this act rather *the effect* of a mind already alienated from God, ungratefully and wickedly doing what had so solemnly been forbidden? Justice, therefore, inflicted punishment for the crime of wilful disobedience to the righteous and merciful law. Is it unjust to punish the wilful offender? Reason, conscience, and all the forms of civil and domestic government, say, no. But supposing it were "the mere eating of an apple," yet the act was forbidden, and forbidden too, because it would lead to ruin. How merciful! The crime, therefore, was not small; it was an act of rebellion against a kind benefactor; and it was then and is now "a bitter thing to sin

against God." When you talk about the cause not being adequate to the result, are you not assuming the office of infallible dictators? are you not "sinning after the similitude of Adam's transgression?" are you not wickedly impeaching the wisdom of God, and contemning his righteous and merciful arrangements? Beware! Be not deceived! Does not moral science teach you to take a comprehensive view of dispositions, facts, and circumstances? Surely, it is miserable philosophy to be able to see nothing in this transaction, except "*the little apple,*" *and the dreadful curse!!*

But let us look at this "little apple," and the eating of it! If the fruit, say you, were good, why was he forbidden to eat of it? This question has been answered in the Lecture; besides, beggars must not be choosers, nor should servants and dependants be masters and dictators. Infidelity makes persons vain and arrogant; real religion teaches them humility. But suppose the fruit was poisonous; and do you *know* it was not? then was it not very kind to prohibit the eating of it? It might be poisonous; and if so, might not disease and death to the body at least be the *natural* result of eating it? Thus a little cause might produce a dreadful effect!

As you say "man is the creature of circumstances," and not "a voluntary being," perhaps this poisonous fruit might be the external circumstance which caused the ruin of man, and punished a poor innocent creature for "eating an apple!" but even then it could only affect his body. Still you do not account for the corruption of his moral powers. You are confounded amidst rude conjectures; while the Bible statement is reasonable and righteous, whatever might be the quality of the fruit. Every way the humble Christian has the advantage. Philosophers of an infidel creed overlook important matters when religion is concerned. They

will not see the authority of the Lawgiver, the goodness of the Benefactor, the reasonableness of the duties required, the given capacity to perform them, the glorious reward of obedience, the criminality of rebellion, and the equity of the punishment. They can only see "the little apple," and the dreadful curse. None are so blind as those that will not see.

NICHOLSON AND WILSON, PRINTERS, HALIFAX.

ERRATA

TO BE CORRECTED BY THE READER.

Page 56 line 24, for *that* read *this.*
Page 66 line 13, for *mind* read *man.*
Page 84 line 21, for *superior* read *inferior.*
Page 111 line 12, for *qualification* read *gratification.*
Page 124 line 13, for *constitute* read *constitutes.*
Page 136 line 17, for *probable* read *palpable.*
Page 164 line 29, for *adapted* read *adopted.*
Page 173 line 8, for *have* read *has.*
Page 202 line 6, for *a law* read *the law.*

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